CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, OCTOBER 25, 1834. NO. 689.—VOL. XIV.—NO. 11.

RELIGIOUS MISCELLANY.

RELIGIOUS CURIOSITY.

We take the following remarks upon Religious Curiosity from a Sermon preached by Rev. Jason Whitman, at the Installation of Rev. Horatio Wood, at Walpole, Sept. 24. The Sermon is printed entire in the "Monitor," Concord N. H. The text is—"Then said one unto him, Lord, are there few that be saved? And he said unto them, strive to enter in at the strait gate."—LUKE xiii: 23, 24.

You behold this same principle [curiosity] exercising an influence upon religious investigations; and those, too, requiring a guiding and a restraining hand. In some cases, you see it exerting itself properly, and exciting men to inquire anxiously what they shall do to be saved. Again you see it prompting inquiries into what is entirely useless or utterly incomprehensible. In the text, the inquirer, instead of asking what he himself shall do to be saved—instead of endeavoring to learn his own duty, is anxious to know what is to become of his fellow-men—whether few or many of them are to be saved. And can we not, my friends, as we look around us upon the religious inquiries and theological discussions of the present day, see proofs innumerable of the influence of this same idle and useless curiosity? Look at the christian community. Men acknowledge themselves to be sinners. They confess their need of a saviour. A saviour is proclaimed. He comes with offers of mercy, of pardon and assistance. In such a case you would naturally suppose that every individual, feeling conscious of his own sinfulness, and anxiously desiring personal deliverance, would only ask the question—What shall I do to be saved? You would suppose that all the world, with one accord, would flock to the Saviour that is sent—that there would be an unhesitating acceptance of the offers made,—an unreserved obedience to the terms proposed—that the minds of all would be engrossed in securing for themselves, or in recommending to others, the benefits of so great salvation. But with many, this is the farthest from the truth imaginable. You find them asking, not what they shall do to be saved—not, what are the truths taught and the duties required by the Saviour that is sent. No. They have, as it would seem, forgotten their own sinfulness. They have lost sight of their need of a Saviour. And now they are earnestly inquiring or angrily contending about the abstract nature and relative rank of this Saviour. They ask not what he prescribes—not what he requires—not what he promises;—but who he was—what he was—and where he was, before he undertook this mission of mercy. This inquiry you will at once perceive is idle and useless: for, in the first place, it is upon a point upon which there is no explicit revelation made. In the second place, if there had been an explicit revelation *made upon this point, it could* have been of no practical advantage. The only inquiry which is of importance to us is this:—*Is* there evidence sufficient to satisfy our minds, that Jesus of Nazareth was what he claimed to be, the sanctified and sent of the Father? If this question be satisfactorily determined, the other—the question of his abstract nature and rank in the scale of being, is of no practical importance whatever. For, without determining this, or even when we have embraced different opinions in regard to it, we may all agree that Jesus our Saviour is commissioned, qualified and sent by God even the Father, and that he speaks with the wisdom and the authority of the Almighty. And certainly he could have done no more than this even if he were the supreme Jehovah himself. The inquiry then, into his abstract nature and rank is idle and useless. Nay, more. It is worse than idle. It is attended with danger. For, while pursuing it, we are wasting the time allotted for our acceptance or rejection of the offers of salvation. It is something worse than even the danger of delay. It is setting at nought the mercy of the Infinite Jehovah.

That we may see its absurdity and its danger, let us suppose a somewhat similar case. Suppose, then, that some one of the States of our Union had risen in open rebellion against the authority of the General Government,—that after a long and fruitless struggle, an ambassador from the General Government arrives, with full power to pardon, accept and restore all who within a specified time comply with the terms proposed. The inhabitants without listening to the terms and offers, fall to disputing about the person of the ambassador. One affirms that it is the President himself in disguise—another contends that it is the highest officer in the President's cabinet—while a third is equally confident that it is simply an inhabitant of some obscure town in their own state, empowered and commissioned by the President. While they are inquiring and contending upon this point, are they not foolishly employing their minds upon what will do them no good? The only inquiry of importance to them is, does he bring credentials sufficient to satisfy them that he is what he claims to be, an ambassador sent by proper authority and with the power to pardon and accept which he professes to have. Are they not in danger of wasting the specified time while engaged in these useless inquiries? Are they not slighting the offered mercy? And are not we, my friends, if we are devoting ourselves to idle inquiries in regard to the abstract nature and relative rank of our Saviour, instead of inquiring earnestly what we shall do to be saved? Are we not, I ask, foolishly seeking to know that which will do us no good—and in danger of wasting our lives, the season of probation? Nay, more; are we not criminally slighting the offers of God's mercy?

Again: an idle and useless curiosity leads us aside from our proper course, and prompts us to spend our time in inquiring or contending about the final salvation of all mankind. The inquiry, I say, is idle, and ought not to be pursued, as it too often is to the neglect of duty. In the words of our text, this inquiry was in effect, if not in form, put to our Saviour, and he answered it only with a rebuke. It is idle, because if answered and fully explained, it will not effect us in the discharge of our personal duties. We all believe that the scriptures speak the solemn truth when they say that without holiness no man can see the Lord. We all agree that unless our hearts are right with God, and our feelings and affections and principles are in accordance with his will, there can be no heaven for us. No one pretends that it is explicitly revealed that a miracle will in the end be wrought to change the finally impenitent and make them holy. Nor does any one, let his speculations in regard to a future world be what they may, pretend that it is clearly and explicitly revealed in the Scriptures that there will be another state of probation. What most concerns us, then, is to know what we must do to be saved. And it is our duty when we have once learned this, to strive to comply with the requisitions. Our path of duty, then, is plain. We are to strive, each individual for himself to enter in at the strait gate—to make his calling and election sure. We are to labor earnestly and prayerfully for that personal holiness without which we can never hope to enjoy God's presence. I might go on and set before you a multitude of similar cases. But I would hope that enough has been said to illustrate my position, that we are prone to indulge an idle and useless curiosity in matters of religion.

[From the Eclectic Review.]

RELIGIOUS KNOWLEDGE.

Extract from the introductory part of an Article in the Eclectic Review (August) entitled "Systematic Theology." One of the works reviewed in this article is "Dick's Lectures on Theology."

How is religion to be brought before and conveyed into the minds of the people? The great channels of knowledge are, schools, the pulpit, and the press. That religion is not taught in our public schools, is sufficiently notorious: they may, on the contrary, be considered as the very fountain-head of the irreligion which, to so great an extent, prevails among the higher classes. An Eton or Westminster school-boy is three parts a heathen. The national schools of the Establishment prescribe a creed to the lower classes; but do they impart religious knowledge of an efficient kind? In most cases, the true answer would be in the negative. And even in schools of a better description, there is reason to fear that little that is deserving of the name of religious education is imparted. Of the pulpit, we refrain from saying anything here. What then is the press doing for religion, or rather for the religious instruction of the people? Religious books are multiplied to an extraordinary degree; and it may be presumed that they find readers among the religious. Unfortunately, however, the mass of intelligent readers are indevout, and their attention is pre-occupied with either politics or science, from both of which religion is kept at an unnatural distance. The predominant character of the daily press is anti-religious; that of the leading periodical journals is equally so; the spirit of modern science is atheistical; the philosophy of utilitarianism is, at least, anti-Christian. Under all these several influences, it is painful to think how large a proportion of the national mind is become alienated from Divine truth. The spread of infidelity is loudly deplored, sometimes with timid alarm, at other times with angry indignation; more, however, as fraught with political mischief, than as affecting the happiness of the victims of error. But what steps are being taken to meet the evil with appropriate remedies? We know of but two writers of the present day who seem fully aware what is required of Theology, if she wishes to maintain her proper rank at the head of science, or what description of religious literature is called for to interest and impress this busy age.

If Theology be worth any one's study, it deserves the attention of every individual. It is too generally viewed as a mere professional accomplishment: as such, it has scarcely more to do with religion, as a practical business, than has logic, mathematics, or jurisprudence. Much goes under the name of theology, of which both divines and laymen may safely remain ignorant; but, so far as it consists in a knowledge, not of opinions, but of truths, it is a species of knowledge of which it is the highest duty and chiefest interest of every one to possess himself. To facilitate the acquisition on the part of all, an order of teachers has been instituted; but it would be far more reasonable to abandon politics altogether to statesmen and placemen, than to leave divinity to be monopolized by divines, and to repose our ignorance on their presumed knowledge. In the one case, our social rights and interests would be in jeopardy; in the latter case, what is still more valuable. In the present day, every man thinks it necessary to be more or less a politician: why then should it not be deemed equally requisite for every man to be a divine? We call ourselves protestants, but we have not shaken off, as yet, one of the worst of Romish errors,—that which regards a vicarious priesthood as the depositaries and proxies of the people's faith. Clerical patents are among the monopolies of the old state craft, which are becoming exploded: and if religion is to become universal, it must cease to be professional. The means of becoming adequately informed on all matters of theology, critical or abstruse, lie fairly within the reach of well educated men; nor can any branch of Biblical study be considered as more remote from a popular character, than chemistry or scientific botany. What is termed systematic theology must, to a certain extent, be studied by every one who would understand his religion. 'In the mind of every intelligent reader of the Scriptures,' Dr Dick remarks, 'a system is formed, the parts of which, by their union, reflect a new light upon one another.' At the same time, 'the declamations against systematic theology' which the learned author complains of, have been but too well justified by the usual character of dogmatic systems.

We took up a folio volume of Goodwin's Works the other day, in which no less than 456 pages are devoted to an exposition of the doctrine of Election! How very different a notion the Apostles seem to have had of the proper mode of teaching theology! How thankful we ought to be, that St Paul's Epistles do not extend to a score of folio volumes! Had he adopted such a mode of theologizing, he could not have said with truth, If our gospel is hid it is hid [only] to those who are lost. (2 Cor. iv. 3.) Such theology is, to all intents and purposes, a cryptology,—a doctrine veiled from the uninitiated as much as the hidden mysteries of Eleusis. A body of divinity, judging of the building of the brick, would, on this scale, vie with the statutes at large. Compared with such writers, these four moderate sized volumes of Dr Dick's may be considered as a mere abridgement of theology.

[From the Eclectic Review.]

RELIGION IN FRANCE.

Again, we take a few short extracts from the Eclectic Review (August) from an article upon a pamphlet on the "Ministry of the Reformed Churches of France," by Rev. George de Felice, Pastor of the Reformed Church, Bolbec, Lower Seine.

It is to our regret that we have not till just now obtained this pamphlet. As a discourse, if we refer to its qualities in style, reasoning, solidity of judgment, pathos, and scriptural piety, it would deserve much more than an ordinary encomium; but, as an indication of causes and tendencies which are now in vigorous opetion, and as an expression of the character which belongs to a happily increasing party among the French Protestants, it possesses extraordinary value. With that body of Christians, in the sixteenth century, the Church of Scotland stood in intimate relations: and the interest which belongs to it is deeply participated by the friends of Evangelical truth in England and Ireland, both of the Establishment and of the Dissenting body. What feeling mind can help cherishing such an interest; or would wish to be exempted from it? The most exact research seems to show, that no country upon earth has produced so many martyrs for the truth of Christ, as France and its frontier regions. The murderous horrors of two centuries, and the banishment or flight of the thousands who escaped the edge of the sword, could not extirpate Protestantism from the soil of France. At the peril of life, its sons and daughters maintained their profession, and frequently held large assemblies for religious worship in dells, deserts, woods, and rocks. Lewis XVI., in 1787, gave them political existence: for till then, during more than a century, they had breathed by sufferance; they could legally hold no property, their marriages were invalid, and their children were held illegitimate. The presumption of law was, that no Frenchman was a Protestant, and no Protestant a Frenchman; yet, the Protestant population of France was about a million. By the Revolution, that terrific earthquake, they were introduced to equal rights with all their countrymen. The attempts of the restored Bourbons to destroy those rights, was one of the means by which those ungrateful and insane persons sapped their own throne. But the infidel frenzy of the Republic, and the military mania of the Empire, seemed to have been fatal to the religion of the Protestants. Yet the spark, though buried deep, was inextinguishable. The providence of God guarded it; and his Spirit has quickened it to a flame. Within the last fifteen years, throughout the whole range of the Protestant churches of France, there has been a delightful revival of the spirit, purity, and power of scriptural godliness; and, though the decisive impression is as yet upon a minority, that minority is increasing; it is found almost every where; it is humble, lively, full of holy sensibility, active in its efforts, yet prudent and cautious, and abounding in prayer. The advantage and duty of liberation from state-connexion are openly professed; and churches are, in several places, to be found totally disengaged from that connection. Their presses aid their pulpits. Many excellent books on the topics of Scriptural faith and practice, in different modes of composition, are constantly issuing.

Another fact we cannot refrain from mentioning. Among the Roman Catholics themselves, by their own efforts, the circulation of the Bible is greatly encouraged. An elegant edition of De Sacy's Translation (a very excellent one) of the whole Bible is publishing in parts, and one hundred thousand copies are printed. In a similar manner, an edition of De Genoude's Version is begun, under the patronage of the Archbishop of Paris. And this where, twenty years ago, one might have traversed all the book-shops and stalls in the metropolis of France, and scarcely have been able to find a single French Bible!

In saying all this, we are by no means insensible to the general infidelity and wickedness of the French population. But things are to be judged of by comparison. Look back but half a generation! Surely these are forerunners of "the Lord whom we seek!" Surely these are "voices crying in the wilderness, Prepare ye the way of the Lord:—the kingdom of heaven is at hand; repent and believe the gospel!"

We cannot close this article without one remark. An attentive reader of the productions of the modern French evangelical school, when he compares them with the artificial, ornamented, ambitious style which was formerly a national characteristic, can scarcely fail to be struck with this difference; that they are distinguished by a soberness of thought, a depth of reflection, a solidity and comprehensiveness of reasoning, and a manly plainness of style, which immensely increase their value. This is both a literary and a religious phenomenon, the causes, the probable extension, and the future consequences of which deserve the meditation of the philosopher. National character and style of writing powerfully influence each other. If, in either, a great and abiding change be effected, it will impress itself upon the other. We conjecture that the revolutionary scenes of the last forty years were the initiating causes of this alteration. Notwithstanding the great mass of thoughtless profligates, infidels, and blasphemers, there must have been many reflecting and feeling minds into which habitual gravity was infused by the scenes of affecting change, and often of appalling misery, which took place before their eyes. The universal excitement to political discussions, accompanied as it has been by many evils, may yet have borne its share of contribution to this end. The much increased study of English and German literature, especially of the best authors on sacred subjects, must have been greatly influential. But we have no doubt that the grand cause lies in the increase of true religion, as freed from human trammels, and based upon Divine authority. Hence has arisen that independence of mind, that habit of profound research, and that cheerful solemnity of expression, which distinguish the chief articles in the Archives and the Semeur; and which appear to so much advantage in the writings of P. A. Stapfer, Vinet, De Felice, Adolphus Monod, and some others, to whom we look up with honor and love as the blessing of their age and country.

RELIGIOUS FEELING.

We are not going to write an elaborate essay upon the nature and origin of religious feeling; yet we may possibly say something about both, in the few remarks allotted to this article. Our object is to suggest the inquiry, whether too many Christians at the present day, are not wont to live on from month to month, and year to year, almost destitute of religious feeling? Is not this one reason why so many difficulties occur in churches? so much pride abounds—so much coldness towards fellow Christians is manifested—so many minds of professors given over to political strife, and love of gain—so much ineffectual preaching is done—so little growth in Christian graces is evinced in the churches—so few souls converted? What is here meant by Christian feeling is, a glowing, ardent love of God, his people, his service, his word, and the souls of those in the bonds of iniquity. An abiding unction of the Holy Spirit, sweetly resting upon the mind, melting the heart to tenderness, filling the subject of it with such a sense of God's presence, as to awe the soul into sweet submission; at the same time, producing such deep-felt humility and penitence for sin, as to induce the very feeling to which divine favor is promised,—"trembling at my word." This is not all; there is also a blessed religious feeling to be enjoyed, called the "peace of God which passeth all understanding." Add to this, humbleness of mind, and the testimony of God's Spirit, bearing witness with our spirit, that we are the children of God. This is the Spirit which Paul said Christians had received, that they might know the things that are freely given to them of God.—Then there is love to an unseen Saviour, on whom faith fixes with a grasp so firm as to fill one with joy unspeakable and full of glory. These, all these, and much more, may be felt at one and the same time, by a child of God. Now, to sum up the whole, we mean, that when these feelings are enjoyed and cherished by prayer, by watchfulness, by obedience, they render one happy and sober minded, in himself, and a blessing to all around him. Let the energy of religious feeling, such as the primitive saints felt, dwell in the hearts of ministers of the present day, and they would come to the people as clouds full of rain. Instead of cold, formal, scholastic preaching, given in the words and forms that man's wisdom teacheth, assemblies would be made to feel that they were listening to a person whose internal inspirations were that moment leaping up to his lips, and seeking utterance from a burning heart. Thoughtless of popular applause, but desirous only of doing well and with pleasure, his Master's work, souls would feel then that there was such a thing as a demonstration of the spirit, and power in the ministry.—*Ch. Sec.*

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

TO THE FRIENDS OF TEMPERANCE.

As the season, more particularly favorable for efforts in the way of social improvement by means of meetings and associations, is again arrived, it is very important, that the friends of Temperance should be alive to the great duties which devolve upon them. No real friend to the cause should allow himself to withhold any salutary influence in his power to exert; and every real friend has power to exert such influence in some form or other. Positive efforts to advance the reform are, perhaps, as loudly called for now as at any previous period. Many who have withstood the reform hitherto, have become more hostile than ever, and more than ever need to be plied with fair and forcible reasoning, and enlightened public opinion. Temperance meetings should be revived in the respective towns in the Commonwealth; and every proper effort made to awaken a new interest in the progress of the reform.

This reform has already brought too many blessings upon individuals, families, neighborhoods, towns, and indeed upon the community at large, to allow its friends now to slacken their exertions. We must go on devising ways and means of carrying the true doctrines concerning the use of ardent spirit as drink, to every family and to every individual; and these doctrines must be repeated and reiterated, till all shall be "turned from the error of their ways."

It is very gratifying to have large public meetings, and able lecturers to address them; but so much has already been done in this way, that in many towns, smaller meetings—meetings in school districts, addressed by some of the townsmen without formality—meetings of neighbors for the purpose of conversation, are fitted to accomplish much, which large public meetings never can accomplish, for the very reason, that many individuals will not attend them. But beside making use of these means, it is very desirable that the friends of the reform should do yet more than has been done in the way of circulating temperance publications. A supply of those printed under the direction of the Massachusetts Temperance Society, including the Twenty-first Annual Report, may be had at Ford & Damrell's, Wilson's Lane, Boston, as also the Temperance Journal, a monthly paper. All of the above publications are sold at very low rates.

It is matter of deep regret, that the License Law of this Commonwealth is so unfavorable to the progress of the reform; but we ought not to forget, that the reform is and must be chiefly a *moral* reform—a reform brought about not by human enactments, but by changing, through the force of truth, the opinions and practices of our fellow-citizens in relation to the use of intoxicating liquors. When the reform shall, in this way, be sufficiently advanced, we shall not long have occasion to complain for the want of good and wholesome laws to aid us in securing the ground we may have won. A sound and healthy state of public opinion being once produced by the moral means now in hopeful operation, good and wholesome laws touching the traffic in ardent spirit, will follow almost of course.

We ought not to forget, that "the law of the Lord converteth the soul," and that the most which can, in any circumstances, be reasonably expected from the law of man, is, to provide some protection against the perils and temptations to which the converted soul would otherwise be exposed. I have made these remarks, not to discourage any proper and judicious efforts to obtain an amendment of the License Law; but to show how much more the success of the cause depends, under God, upon the kindly moral influences, which its friends are pledged to exert, than upon any thing which the civil authorities are able to do for it.

H. HILDRETH.
Cor. Sec. and Agent Mass. Temp. Soc.

N. B. Letters and Communications sent to the Cor. Sec. and Agent of the Mass. Temp. Soc. should be addressed to him at Westborough, his present place of residence.

FOR THE CHRISTIAN REGISTER.

SUNDAY SCHOOLS.

MR EDITOR,—I have just returned from a very interesting meeting held in Lancaster for the purpose of forming a Sunday School Society embracing the several congregations connected with the Worcester Association of ministers. Although the afternoon was stormy, a large collection of Sunday School teachers and others was present to listen to the excellent addresses that were delivered on the occasion; and I do not believe that an individual returned from that meeting who did not feel that it had been good for him to be there. The meeting was opened with prayer by Rev. Mr Allen of Bolton. Rev. Mr Osgood of Sterling then deliverd an address on the importance of Sunday School instruction and the means of rendering it more efficient. The address was appropriate, well written and well delivered, and contained several most affecting anecdotes and touching appeals, which must have gone to the hearts of all who heard them. The meeting was also addressed by Rev. Messrs. Hill of Worcester, Allen of Bolton, Allen of Northboro', Lincoln of Fitchburgh, and H. Wood, Esq. also of Fitchburgh; after which a Constitution was presented and accepted and "the Worcester Sunday School Society" duly organized. After appointing another meeting to be held at Sterling on the second Wednesday in November, the meeting was closed with prayer by Rev. Mr May of Leicester. It is impossible to doubt that the effect of this meeting will be salutary, and I hope the time is not distant when similar Societies will be formed in the several ministerial Associations, with which we are connected by the bonds of a common faith. OBERLIN.

Oct. 9th, 1834.

FOR THE CHRISTIAN REGISTER.

SUNDAY SCHOOL SOCIETY.

A Quarterly meeting of the Teachers of this city, and others connected with the Sunday School Society, was held at the Temple on Tuesday evening last. Rev. Dr Tuckerman, President, was in the chair. The meeting was opened with prayer by the Rev. Mr Lathrop. Reports were read from three of the Schools in the city,—the Brattle Street,—the 12th Congregational, and the Hollis Street Schools. They were furnished by the Superintendents, at the request of the Committee of arrangements, and it is intended that two or three of these shall be obtained for each succeeding Quarterly meeting, until the teachers are in possession of all the most important facts in relation to the Schools of the city and the neighboring towns. These reports were full of interesting details respecting the numbers, condition, management, success and wants of their respective schools. Some of these facts were to us striking and valuable. One school was represented as being very large, having an attendance of over two hundred. The time and attention which are given in this school to excite and keep up the interest of the pupils exhibited a devotion and kindness on the part of the teachers which are worthy of all praise. In another school the interest was sustained without the aid even of a Juvenile Library. But at the close of each year some good book was presented to each of the pupils. In another school, the mode of conducting Teachers' meetings was a circumstance of interest. An Essay on one evening, an Exposition of a Chapter in the Bible on another, and a Discussion of a question on a third, and so alternating through these modes during the year, seemed to offer a variety and excite an interest of great importance to the success and improvement of the school. An account was also given of one or two classes which were taught the Evidences of Christianity in a way which was thought to be successful and profitable.

After the reading of the Reports, several gentlemen addressed the meeting. Rev. C. F. Barnard spoke first. The topic upon which he dwelt was the importance of a *separate religious service for children.* He spoke of this from his connexion with the Friend Street Chapel where such a service was first established, and which is now conducted by Mr Gray, and with the Tremont Street Chapel, recently opened, and which is under his own care. In both these cases, the prospect was such as to encourage the highest hopes of the most successful results. He urged this course upon teachers as the best means to excite a love of God and of duty in the minds of the young, and prepare them for the higher services of the sanctuary when arrived at years of maturity. The scope of his remarks was to excite a deeper sympathy in the spiritual wants of the poor, and especially of their children.

Mr Lewis G. Pray followed, and explained the motives of the Directors in reviving the Quarterly Meetings of the Society, and the plan upon which they were to be conducted; viz. as free, open meetings of the teachers, brought together without preparation, to excite in each others' minds a stronger interest in the great object in which they were engaged. He closed with some remarks in relation to the school with which he was connected, and the responsible position which teachers of Sunday schools occupy, as principal teachers of morals and piety to the young of the city, and the whole country.

Mr H. W. Carter then gave a detailed account of the manner of teaching which he had adopted, in conducting the class under his immediate care; and was followed by Wm. Brigham Esq. in some brief but pertinent remarks. Mr B. alluded to the general exercise given in the school with which he was connected, which had all the effect of a separate religious service for children, without any of its disadvantages.

Mr Bartol, from the School at Cambridge, then spoke at length in the most interesting manner on the real and deep importance of Sunday Schools. He endeavored to illustrate and bring home to the conviction of every mind, in what this importance consists. We are inadequate to do anything like justice to the cogency and eloquence of his remarks on this subject; but those who were present will not soon forget his original and beautiful exposition of the passage, "suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," as the army which our Saviour preferred, to conquer for him the kingdom over which he was to reign;—or of that point in which he enforced the necessity of the teachers' and the pupils' minds being brought into sympathy with each other, so that the hearts of the latter should be touched and warmed;—without which it was in vain that the memory gave forth the perfect lesson, or the understanding, the most brilliant recitation.

Mr I. Gage, the Recording Secretary of the Society, succeeded Mr Bartol, and urged upon teachers in an interesting manner, the importance of preparation and other duties, before meeting their Class on the Sabbath day.

The Rev. F. T. Gray then addressed the meeting. His remarks were impressive and affecting. Fidelity, as the best and noblest trait in the character of the Sunday School Teacher, was enforced with much power. To illustrate the subject he alluded to the recent death of the late treasurer of the Society, Mr George A. Sampson, and paid a feeling tribute to his memory, in whose life there was nothing more striking than his fidelity in every relation, especially as a Teacher of a Sunday school; and in whose death there were no greater sources of consolation, than the remembrance of that reward which is laid up for those who are faithful unto death, and the expressions of love which were uttered by every tongue.

Dr Tuckerman closed the meeting by stating some useful and interesting facts collected by him while in Europe, recently, in reference to Sunday schools, and by expressing his deep sympathy in the purposes of the Society, and the subjects which had been brought before the meeting during the evening.

Upon the whole, we have never attended a meeting of this Society, when a deeper solicitude has been expressed for the cause of Sunday schools, or when more information and feeling were elicited to instruct and excite the teacher in the great work in which he is engaged. We express the general opinion in saying that these meetings should be continued; and

if conducted as proposed, they must result in advancing the work of Christian Education, and of human salvation.

FOR THE CHRISTIAN REGISTER.

SUNDAY SCHOOLS.

Mr Editor—If there is any one aspect more than all others in which the genuine patriot and true philanthropist must delight to contemplate the condition of his country and of mankind at the present day, it is in the lively and continually increasing interest, manifested in the religious education of the young. For a long time impressed with the conviction, that the most feasible and almost the only sure method of reforming mankind is to implant religious principles early in the minds of children, and to train them up in the nurture and admonition of the Lord, I have often had my sensibility sorely pained by the melancholy indifference I have witnessed on this subject, and have beheld with aching heart a timid irresolution—a kind of slumbering zeal—and a sluggish inaction in relation to Sunday Schools, that would have disgraced a far less noble and glorious cause.

Having premised thus much, I hardly need say that the gratification and delight afforded me at the late quarterly meeting of teachers in Boston was of the highest and most thrilling kind. I went to the meeting without any very high raised expectations of the pleasure it would afford, or the instruction I should receive—but never before on any occasion of the kind was I so much gratified. I regret that I was not there in season to hear all of the reports, but those I had the pleasure of listening to, while they imparted fresh and valuable instruction, showed at the same time much warmth of feeling and depth of interest in the subject of which they treated, which seemed to meet with a cheerful and hearty response from every one present. There was indeed just that ardent and lively feeling which one loves to see displayed in relation to a subject of whose importance and magnitude he is thoroughly persuaded. It was not the case as too often happens in meetings of this kind, that each one seemed waiting to hear the opinion of others, but every one seemed glad of an opportunity to express his zeal on the subject that had drawn together so many, and to kindle if possible in the hearts of others, the same glowing interest with which his own bosom was animated.

All who spoke on that highly interesting occasion attached just that importance to Sunday Schools and to the religious education of the young by whatever means, which accorded so perfectly with my own previously entertained views and feelings, that I doubt not the recollection of the delightful emotions I experienced will remain fresh and vivid till the latest day of my life; and I trust the new resolutions and additional interest awakened in my own mind by some of the feeling remarks that were offered, will long survive, and bring forth the fruits of greater diligence in the religious education of the young, and a more ardent and faithful devotedness to the cause of Sunday Schools. There seemed to be but one mind—one feeling—one spirit animating and pervading the whole meeting; and that the true spirit of Christianity, which is perfect love:—displaying itself in a free, unreserved, spontaneous outgushing of the soul in strains of sympathy, affection and love for the rising generation.

There is one means of advancing the interests of Sunday Schools, mentioned in Mr Everett's report, and indirectly hinted at in the course of the remarks that followed, which I think highly important, and deserving the attention of every Sunday school teacher; and the object of this communication is chiefly to consider that point more in detail. It is, that teachers should not confine the exhibition of their kindness, sympathy, and affection for the children of their school, and especially those in their respective classes, strictly to the hours devoted to the school on Sunday—that they should, as far as practicable, sympathize with them in their sorrows—participate in their joys—and show such a lively interest in all their innocent pleasures and amusements, wherever they may meet them on other days of the week, as shall impress them with the conviction that their teachers are in reality and at all times what they seem to be on Sunday—full of affectionate regard for children, and ever ready to do for them whatever may promote their happiness or their improvement.

Now I cannot help regarding this as a consideration of considerable moment—I cannot help thinking that the views generally entertained of the duties of a Sunday school teacher are quite too narrow and confined—that the responsibilities assumed by those who enter upon this sacred office, are not appreciated by all as they should be.

What, says one, is meant by becoming a Sunday School teacher? What obligations do I virtually engage to discharge by assuming that capacity? Is anything more meant or expected of me than that I should prepare myself as faithfully as possible on the lesson of my class—be punctual in my attendance at the school on Sunday—and use my utmost efforts during the hour there devoted to the exercises, to impress on the minds of my class a sense of their religious duties—to awaken in them a religious feeling—to impart to them religious knowledge—in a word to make them as happy as I can while with them there, and prepare them for a happiness more independent and enduring? Is it expected that I should have any of these duties to discharge on any other days of the week, even though I may chance to be thrown occasionally into company with some of my class? I reply—By what motives have you been induced to enrol your name on the catalogue of Sunday school teachers? Has it been from a desire to satisfy and please your friends in whose favor this enterprise stands high? Or is it a matter of mere worldly policy with you? Have you engaged in it because you are desirous of being thought interested in the philanthropic enterprises of the day, or because this one is especially popular with that class of the community whose approbation you are ambitious to acquire, on account of the worldly advantage that may accrue to you? If by any motives like these you have been led to engage in this business, then allow me to tell you that I fear you know not as you ought to know what you are doing—that you are not what you would seem to be—that you have not estimated in all its length, and breadth, and height, and depth, the important business of a Sunday School teacher—for you have been actuated by such motives as, in my opinion, must render your success and usefulness in the capacity you have assumed, very questionable, if not impossible.

But no—Such considerations have had no, or at any rate, quite a subordinate degree of influence in the steps you have taken. You have been brought to this business you think by motives of a higher, nobler, and purer character—and I believe it. You are aware, you say, of the exceeding proneness of youth to sinful indulgence—you are also aware of the more than Herculean strength—the iron power of vicious habits—and you have therefore been impressed with a sense of the importance of arming the youthful mind with virtuous inclinations, and fortifying it with religious principles. You have felt that the early and thorough religious education of children is an object above all others desirable—that the peace, the harmony and happiness of society depend upon it—that the success and progress of Christianity depend upon it—that its certain establishment in the hearts and its permanent hold on the affections of men depend upon it—and you have therefore deemed it a privilege as well as a duty to contribute all in your power towards achieving so desirable an object—and from such considerations and with such feelings, you have sought and obtained the high and truly honorable distinction of a Sunday school teacher—and you are willing to toil, and sacrifice, and suffer, if need be, to assist in accomplishing the contemplated project. Such feelings in this cause are just and honorable—such motives are high, noble, and worthy the character of one in the capacity you have assumed.

But let me now ask, if, being governed by motives like these, you can satisfy your conscience by devoting a single hour on Sunday to the young beings of your charge, while you neglect perhaps many, and more favorable opportunities in your occasional intercourse with them during the week, of winning their confidence—developing their good affections—and at least preparing their young minds for the ready reception of the important truths they may hear from you on the Lord's day, and their young hearts to be easily elevated from earth to heaven—from the creature to the Creator? Are not the motives by which you profess to have been actuated, by their very nature constantly and everywhere operative—urging you to unceasing diligence in removing from the young all dangerous and corrupting influences—every impediment or obstacle to their progress in virtue—and in striving whenever and wherever you may meet them to promote their improvement—their religious education?

Such appear to me to be no exaggerated or overstrained views of the comprehensiveness of this sphere of duty—but such views as will best insure success in this enterprise to all those entertaining them. If you would be a faithful Sunday school teacher, you must be a faithful friend and lover of children—you must be faithful to their wants at all times and under all circumstances—week-days as well as Sundays—in the street and in the drawing-room as well as in the church and in the vestry—you must be faithful to all their best interests—present as well as future—temporal as well as spiritual and eternal.

The degree of attention that should be shown by teachers to their scholars on other days than Sundays, and the benefits resulting from it, will be considered in a future number. B. F. B.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 25, 1834.

DISSENSIONS AMONG THE ORTHODOX.

We have said that the dissensions among the orthodox afford indications that "the reign of Calvinism, as a system, is fast approaching to that dissolution in this new world which has already taken place in a great portion of protestant christendom."—We might go back if it were necessary, half a century, to show the tendencies towards this dissolution. For there was then a new divinity, sometimes so called, that sprung up in New England, which was looked upon with great jealousy. In this a metaphysical spirit was substituted for the quiet manner of dogmatizing, and taking every thing for granted, which distinguished the old fashioned Calvinism. But we leave this period and come down to the times of conflict between the Calvinists and the Unitarians, of which we shall speak cursorily, merely for the sake of an historical outline. We say nothing of the irregular skirmishes and partizan warfare; but come down to the time when the controversy drew out learned theological Professors, in our seminaries, as champions in the cause. The Rev. Dr Channing's sermon at the ordination of Mr Sparks, at Baltimore, in 1819, was the immediate occasion. Dr Channing gave a portrait of orthodoxy which was not expressed in language suited to the taste of the leading men of that school in Massachusetts, though it was no exaggeration of Calvinism. But they asserted that "their sentiments were misunderstood and essentially misrepresented by Unitarians, and particularly by the author of this sermon." Professor Stuart undertook to set the Unitarians and the public right in regard to the Trinity, and instead of the old doctrine substituted a theory of his own. Instead of three persons in the Godhead, he maintained that there were three *distinctions*, which were left unexplained, and which are equally as inexplicable as three *persons*, the term that had before been used. Dr Woods, Professor of Christian Theology, Andover, took up the doctrines that more particularly belong to Calvin—especially *depravity, election*, and *atonement*. These subjects were by no means met by him with that open and fearless front which might be expected from a believer in the Assembly's Catechism. They were shrouded by him in a metaphysical drapery, which made his meaning less obvious than that of the Calvinistic formulas; but after all it amounts to much the same thing. He describes or defines the orthodox doctrine of depravity to be this: "that men are by nature destitute of holiness; or that they are subjects of an innate moral depravity; or, in other words, that they are from the first inclined to evil, and that, while unrenewed, their moral affections and actions are wholly wrong." O, what a lame and impotent conclusion! How much better the Assembly's Catechism!—"That in consequence of his [Adam's] disobedience all his descendants were constituted sinners: that by nature every man is personally depraved, destitute of holiness, unlike and opposed to God, and that previously to the renewing agency of the Divine Spirit, all his moral actions are adverse to the character and glory of God; that being morally incapable of recovering the image of his Creator, which was lost in Adam, every man is justly exposed to eternal damnation." This is speaking out in a manner worthy of men who so believe. This is original sin, or *natural, innate*, or hereditary depravity. And though Dr Woods does not admit that sinfulness consists "in the guilt of Adam's first sin," yet, he asserts, "we have the best reason for believing, that, in respect of *character* there is a connection between Adam and the whole human race."

In the progress of his work Dr Woods seems to us to make depravity a physical part, or distinct attribute of man; a diseased attribute which imparts a morbid character to the understanding, the will, and the passions, and destroys altogether that divine monitor in man, that witness of moral sensibility in youth—*conscience*. It is altogether a dark philosophy, and a poor philosophy too; inasmuch as it is wholly unnecessary in order to account for all the depravity in the world, while at the same time it brings reproach upon our Maker who has formed man, as man, perfect. It has no countenance in the writings of Paul. He indeed most of all the writers in the New Tastament contrasts strongly the flesh and the spirit; but it is for the purpose of destroying the ascendency of the animal passions; for giving the spirit the mastery; for preserving that balance in man's mixed nature which gives the highest enjoyment of sense and reason.

The doctrine of *Election* or sovereign grace does not come out of Dr Woods's hands much improved, though he sometimes modifies a little the language of Calvinism. In one place he attempts to prove from St Paul that "God makes distinctions among men, or bestows peculiar favors on some, and not on others, pro libitu, pro arbitrio, *according to his own will or pleasure*;" and that if he does this in respect to nations, "he may surely proceed in the same manner towards individuals." And again he maintains that this is not arbitrary in a bad sense of the word. But be it remembered that he is not speaking of any thing pertaining to human probation, but of a sovereign act of God which fixes man's destiny for eternity. And yet it is not arbitrary; he is no respecter of persons; he looks upon the elect "with the same disapprobation, and has the same view of their ill desert," as in the case of others; "he chooses them, as we may say, *for reasons of state*."

Atonement is connected with election. "God would never have saved sinners," says Dr Woods, "had not Christ interposed, and made an atonement." This doctrine is based in his theory upon the mysterious distinction or personality in the Godhead, in which "the Father and Son are two as really as Moses and Aaron, though not in the same sense." In respect to much of the language of Scripture concerning atonement, redemption, and kindred terms, he admits that it is metaphorical, and has been abused by divines; and yet he uses the same language and the same illustrations concerning the paying of the debt to an injured or offended God, a sacrifice in the low jewish notion of a sin offering, and a vicarious atonement (all in the sense of an equivalent)—which is commonly used in the popular addresses of the orthodox upon the subject. For example: "As the debtor who has nothing to pay, and is confined to prison, is freed from imprisonment by the generosity of a friend who steps forward in his name, and pays his debt; so sinners are freed from punishment by the kindness of the Saviour, who interposed and shed his blood for them."—"The law denounced a punishment. This was its curse. Christ delivers us from that punishment by being made a curse; that is by suffering an evil, which, so far as the ends of the divine government are concerned, was equivalent to the execution of the curse of the law upon transgressors."—"When Christ has done and suffered that which answers the ends of justice in the divine government, the necessity of punishment, so far as those ends are concerned, are superseded." Charming recipes for comfort and complacency to the elect!—"If any of us should say, that *our sin was imputed* to Christ, our meaning must be, that Christ suffered on account of our sin—suffered in some sense as he would have suffered, if our sin had been imputed to him; though a real imputation of our sin to Christ, in a *literal* sense, would have been a palpable inconsistency in a government founded in justice and truth." Such are the subtile distinctions resorted to by an ingenious and learned man to support a system, and smother its most offensive parts.

"O, what a tangled web we weave,
When first we practise to deceive"——ourselves.

Once more: "There was a mighty obstacle in the way of forgiveness, [it could be no other than original sin] which no penitence, obedience, or suffering of sinners could ever remove. But God 'for the great love wherewith he loved us,' removed that obstacle by providing a vicarious sacrifice, or by sending his son to die for us. At such a vast expense, the love of God purchased our forgiveness."—Once more: "In explaining those texts which speak of our being *bought with a price*, we assert that they denote something in the work of redemption by Christ, which really answers to the price which is paid for the deliverance of a slave or captive." Such are the sad triumphs of prejudice over a mind which at one moment was convinced that these strong figurative expressions and illustrations were to be received with allowance.

Every one knows how the doctrine of the atonement has been treated by learned orthodox men since Dr Woods's Letters to Unitarians were published; how one of the learned Professors at Andover undermined its old foundations, and built a castle in the air instead of the old Calvinistic temple, which, with all its deformities was well compacted together; how he was assailed by some who venerated old things; and how the editors of the Christian Spectator proved that nothing had happened, but that the whole supposed conflict was a dream, and every thing stood just as it did before.

The old doctrine of original sin, though there are remnants of it in Dr Woods's letters, may be considered as nearly extinct among the orthodox clergy of New England; and the doctrine of depravity, as held by a great portion of them, appears to be a mere philosophical assumption to save a declining system. Election and the consequent doctrine of reprobation are kept in the back ground, and human ability is brought forward in strong relief; and as an offset to the vague exhibition of what it has been fashionable to call the peculiar doctrines of the gospel — the revival system, a hortatory style of preaching, immediate conversions with the imposing array of numbers, together with great zeal in missionary enterprises, have taken place in a considerable degree of the old doctrinal preaching, which was found to be becoming inoperative and wearisome. But any one can perceive that there is much of fashion in these things, as one of our correspondents has suggested on the subject of revivals, which are peculiar to this country, in regard to Presbyterian and Congregational churches.

We gladly take leave of this subject in the belief that the reform going on among our orthodox brethren, though there may be seasons when they pause, and lack that true Christian courage which rises above the fear of man, is not to be stationary. We are no friends to schism, but could heartily wish that the whole christian family were one—one in feeling towards each other, in love to our common Saviour, in efforts to acquire and diffuse his spirit. But this unity we do not believe is to be brought about, nay, it is obstructed by combinations to bind down God's word with cords fabricated by human invention. Some are breaking loose from these restraints, but still find themselves crippled, and cannot proceed far without faltering and coming to a stand. It will not always be so. The true protestant spirit is that which protests against every yoke except that of Christ, against every burden except that light burden which he has commanded us to bear. The Romish church is infallible; the orthodox protestants (we would make all due exceptions) know they are right; we, unitarians, believe we are right. Standing upon such humble ground, we have little clemency to expect from the church infallible or the church positive; but we have sources of consolation in knowing that we have but one master to whom we are subject in spiritual things; we are not exposed to the same snares of conscience, as those who express their belief in words which man's wisdom teacheth; in fine we have every motive, from our position in the Christian world, to keep consciences void of offence.

STATEMENT OF THE NEW HAVEN PROFESSORS.

In the Presbyterian (Philadelphia) of the 2d inst. our comments upon the Statement of the Theological Professors at Yale College are spoken of, and some extracts are made from them. Our readers who have taken an interest in these matters, may be gratified to learn how our remarks are regarded by the thorough supporters of Calvinism as it was.

Unitarian Comments on the Statement.—We looked with some interest for the opinion of the shrewd Editor of the Christian Register, a leading Unitarian paper published in Boston, on the famous exculpation of the Theological Professors at New Haven, and we have at length received it. We should copy it entire were it not for its length; as it is, we must now content ourselves with a few extracts. It is evident that the Unitarians regard the movements at New Haven with deep interest, as gradually approximating towards that liberal mode of thinking, which casts aside the shackles of creeds, and with creeds, all that is essential to Christianity. But while they applaud them in part, they seem to be staggered at the facility with which they subscribe a creed which they do not believe, under the pretext of doing it merely for *substance of doctrine*.

The Editor of the Register judges correctly when he intimates that the denial of that part of the orthodox system which is now included under the head of *secondary doctrines*, is a virtual denial of the whole system.

The Editor of the Presbyterian proceeds to quote our remarks upon the manner in which those Secondary doctrines have been treated by the present officers of Yale College, as well as by those in past times, and concludes his notice of us with the following observations:

We might extend our quotations in proof that the Unitarians have taken a just view of the Statement as evincing a radical departure from the doctrines of the Reformation; this to them, is a matter of triumph, while it is to us a source of profound grief. Now what are we to say of Presbyterian journals which can publish this Statement without one word of condemnation? And when so destitute of discrimination as to see no dangerous error in it, how can we rely upon their assertions when they affirm, that there is no dangerous error pervading the Presbyterian church? We verily believe, that there are not a few within the pale of our church, who, forced to make a statement of their views, would make just such an one as that which has so recently issued from the Capitol of modern error.

We could not expect to escape the rebuke of the Editor of the Presbyterian for "casting aside the shackles of creeds, and with creeds, all that is essential to Christianity." We have always supposed, that, when we have been denounced as infidels, it has been on the ground of our want of faith in orthodox creeds, which are identified by those who hold them with Christianity itself. Against the charge of such infidelity we do not contend; we plead guilty, to speak technically, though we deny the jurisdiction of the court, and hold their decisions altogether vain, not only from the absence of legal authority, but from the total incompetency of the judges.

DOCTRINE OF THE TRINITY.

We received a communication in season for our last paper relating to a paragraph which we quoted from the Recorder, on the subject of the Trinity. The manner in which the Editor of the Recorder has met what we intended for frank approaches to him on that subject, his determination that we shall not agree with him, and his virtually declining to show wherein we differ from him, are circumstances which have led us to attach some importance to the case. The extract which we made from the Recorder and our interpretation of it are in the Christian Register of the 27th Sept. As we then understood the passage in the Recorder and as we now understand it, according to the letter, and without perceiving any hidden meaning, we do agree essentially with the explanation of the "Trinity" as there described. But in the Recorder of Oct. 4th, the Editor, instead of passing by our remarks unnoticed, or of imparting any further light, says, "If the Editor of the Christian Register will study, a little more attentively, what he quoted from us last week, we think he will perceive that his exegesis of it is incorrect." It was at this stage, that we received the following communication.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

Dear Sir,—I learn from the Register of the last week, that your brother of the Recorder is dissatisfied with your interpretation of his "description" of the persons of the Trinity so called. He has made what he fully and firmly believes is a *correct description* as far as it goes, and that the language of Scripture coincides with it. You, as I believe, endeavored to interpret his language honestly and fairly, and yet you have mistaken his meaning. What a pity it would be, if you who are a Unitarian should be in fact of the same opinion as the Trinitarian Editor of the Recorder on a subject, which has kept the churches in a ferment for twenty years! No, it wont do; there must be something to contend about still. I do not say this to reproach the Editor of the Recorder; but to show the power of prejudice and how difficult it is for persons ever so free from prejudice to be certain *when* they do in fact think alike, on a subject about which they know and can know very little with any distinctness, except so far as practical use is concerned. I think very well of the Editor of the Recorder in point of intelligence as well as Christian character; and so far as I have had opportunity to learn his religious views, I have thought there was a striking co-incidence between them and my own. In his description of what are called the three persons of the Trinity, had he ascribed more of personality to the Holy Spirit, he would have expressed the views which I have long entertained, and would have expressed them as clearly and satisfactorily, as I could have done myself. And yet I am not a Trinitarian, and he is.

I have long been of the opinion that many Trinitarians and Unitarians entertain very much the same thoughts concerning the Father, Son and Holy Ghost, although they do not make use of the same words to express them; and this opinion is very much strengthened by the statement or "description" in the Recorder. It expresses your views, and with the slight exception noticed, it expresses mine. But the Editor says, No; you have not interpreted him correctly. Is it not quite as possible, that he has misunderstood your *interpretation*, as that you have misunderstood his *description*?

I will conclude with remarking, that here is furnished another testimony to the impropriety of trying to have among denominations any other standard of faith, than the record itself of grace and truth, which has been given us, in the Bible.

Your Friend and Brother, C.

Oct. 10th.

In the Register (Oct. 11th) we repeated our inability to understand the passage which we quoted from the Recorder in a sense different from that expressed in our original interpretation. At this the Editor of the Recorder appears to be vexed, and says: "To be more particular—we protest against his [the Editor of the Register] drawing *affirmative* inferences from our *negative* statements, and *vice versa*. When we say that we do *not* believe one thing, he must not assume that we *do* believe another; nor the contrary." Now this is very good logic in the abstract, but being very ill applied, it is altogether superfluous and wasteful. We made two inferences from his *positive* statements, and the only question is whether those inferences are correct. We do not see how they can be avoided by any stretch of ingenuity.

DOCTRINAL PREACHING.

We have said that what are sometimes called the peculiar doctrines of the Gospel, have of late been less distinctly preached than formerly. It appears by the following intelligence from the Vermont Chronicle, that the remissness of the clergy in this respect is in a fair way to be remedied in that state. The closing part of the Resolution is a little more poetical than is common in business transactions.

At the late meeting of the General Convention, at Brandon, the committee appointed to prepare a minute on the importance of doctrinal preaching, presented the following report which was adopted.

Resolved, That we deem it important, in this day of adventurous inquiry, that the fundamental doctrines of the gospel should be clearly and forcibly inculcated.

"For we believe that the soundness of our churches, in faith, experience and practice, cannot be secured by simple recognitions, inferences, or implications, touching great and fundamental truths, interwoven in general and hortatory preaching. If God has revealed great, solemn and precious truths, they must be preached; plainly, directly, earnestly, solemnly. We who are ministers, must bring them forward, by clear, careful, thorough discussion; separately, and in connection with each other; must collect in set discourses, the various instructions of the scriptures upon each; bring all the rays of light respecting each truth to a focus; so that they shall charm and dazzle the Christian by their brightness; and beam, too, upon the conscience of the sinner, till he is constrained to submit to God, and "believe to the saving of his soul."

ECLECTIC REVIEW.

In the present number of our paper, as well as in that of last week, we have made some valuable extracts from the Eclectic Review, a Journal less known probably in this country than any other English Journal of equal value. The principles which it uniformly maintains concerning religious freedom are just such and such only as seem to us to be tenable, and which if carried out would allow no sect to assume that preeminence which is sometimes done, even with the pretended recognition of Christian equality.

This Review commenced in 1805,—*with the* specific design of "rousing the Christian public to a perception of the important influence which literature possesses in obstructing or accelerating the progress of religious truth." The second Series began with the year 1814 and the third with that of 1829. The title indicates the plan of selection with reference to the leading object. It has been conducted on avowed *Evangelical Principles*, and yet it has not only never been acknowledged by its conductors to be the organ of a party, but has claimed total independence of party influence, and manifested a fearless spirit of criticism, even to the displeasure of those on whose support it might seem to have a right to calculate. It has had its full share of able contributors,—to mention no other but *Hall, Montgomery* and *Foster*; and it has done much towards furnishing a good record of the productions and progress of literature for nearly thirty years.

NOYES ACADEMY, CANAAN, N. H.

We insert to day a circular addressed to the Public signed by the Trustees of this Academy which appears on the next page. The subject matter is one upon which the feelings of sensitive men are easily excited; but we cannot think that any benevolent and enlightened Christian can wish to throw any impediment in the way of the experiment proposed. The following communication is from one who feels a deep interest in the experiment; and, if he had taken no offence at the manner in which the subject was treated in the Recorder, he is entitled to a hearing in answer to the question with which the paragraph from the Recorder closes.

FOR THE CHRISTIAN REGISTER.

The following is from the last week's Recorder.

Noyes Academy, Canaan, N. H.—We have received a circular, signed by ten trustees of this Academy, commencing thus:

"The undersigned, Trustees of the Noyes Academy, in conformity with the wishes of a large majority of the donors of said Academy, and with the unanimous vote of the corporators, named in the act of the Legislature, have come to the resolution to admit to the privileges of this Institution, colored youth of good character on equal terms with whites of like character.

We congratulate said "corporators" and their associates on their conversion. We are very glad that such of them as were formerly any where else have at last "come" to the ground on which all other seminaries of learning in that region have always stood. We congratulate the State of New Hampshire, which, but for this timely conversion, might have been disgraced by the establishment of an Academy within its borders, to which "colored youth of good character" could not be admitted "on equal terms with whites of like character." We must, however, protest against the inaccurate language of the circular. Some of the trustees we have long known; and we are sure they never held the doctrines from which the trustees, as a body, profess to have been converted.

Some part of this circular *may* be understood as insinuating, that the trustees of other literary institutions in New Hampshire have adopted, *or at least* entertained and act upon, a "*resolution*" *different* from that to which these gentlemen have lately "come;" but it would be uncharitable to attribute to them a meaning, so contrary to well known facts. The most charitable construction is, that which we have given it; that a part of the trustees were unwilling to "admit colored youth of good character, on equal terms with whites of like character;" that they have been at last persuaded to take the ground on this subject, usually occupied by Academies in New England; and that this circular is issued to announce the fact. If they have any other meaning, will not they, or some of them, be so good as to tell the public, in plain English, what it is?

It was at first sight difficult to say what the writer of the above paragraph could mean. It was probable from the tone that he meant mischief. On a closer examination the drift of the article appears to be to cast the imputation of gross ignorance or unfairness upon the said Trustees, basing that imputation on the assumption that colored youth *are now* freely admitted into the schools, academies and colleges of New Hampshire, and of New England generally; and that in fact no difference is made at any of our institutions of learning on account of color. This assumption is the whole basis of the refined piece of irony which is above quoted. Let us examine it a moment.

It did not suit the intention of the astute Editor of the Recorder to give the whole of the Trustees' address, nor even that portion in which they state the fact of the general exclusion of colored youth from seminaries of learning, as the reason and justification of their proceedings. To have done this would have spoiled all this precious wit, and would therefore have been clearly inexpedient. We quote from the address:

"In the state of New Hampshire *according to the law*, character and not complexion is the basis of every distinction, of honor or infamy, reward or punishment. But what greater punishment can there be, what greater degradation, than to deprive the soul of its proper nourishment, the knowledge of divine and human things? Much better were it to kill the body than to doom the mind to ignorance and vice.

"It is unhappily true, that hitherto the colored portion of our fellow citizens, even in the free States, while their toil and blood have contributed to establish, and their taxes equally with those of the whites to maintain, our free system of Education, have *practically* been excluded from the benefits of it. This institution proposses to restore, so far as it can, to this neglected and injured class, the privileges of literary, moral and religious instruction. We propose to uncover a fountain of pure and healthful learning, holding towards all the language of the Book of Life: 'Ho! EVERY ONE that thirsteth, let him come and drink.'"

If the statement of a fact contained in the foregoing extract be untrue, then the Editor of the Recorder is justified in his remarks; but if it be true he must be condemned. We leave the public to judge; and we leave the same public also to form a just estimate of a gentleman conducting a moral and religious press, who insinuates, what he is afraid or ashamed to assert.

If however the Editor shall think proper to assert openly, that New England seminaries of learning are generally open to colored youth, or that there is a single academy or college accessible to them as well as to whites in all the land of the Pilgrims, I shall be very happy to hear it, but he must expect to be called upon for proofs.

Was not the Editor of the Recorder when he wrote the above paragraph aware that a public meeting had been held by a portion of the town where the Noyes Academy is situated, and resolutions adopted and speeches made strongly reprobating the admission of colored youths to said academy? If this fact was unknown to the Editor, he may become acquainted with it in all its details by examining the N. H. Patriot and other kindred papers, which trample on the rights of colored men, without any reserve or qualification.

JUSTITIA.

FATHERLESS AND WIDOWS' SOCIETY.

Not having been present at the public anniversary services of this society, we are indebted to other Journals for this notice.

The seventeenth anniversary of this association of benevolent Ladies was held in Bowdoin Street Church in the evening of Lord's Day, 12th Oct. A Sermon was preached, from John xxi. 15—17 by Rev. Mr Taylor of the Seamen's Bethel in this city. It is described as a very eloquent appeal in behalf of the poor and distressed, illustrated both by examples of suffering poverty which had been witnessed by the Almoners of the Society's charity, and by others within the preacher's own observation. "He also paid a due tribute of respect to the Lady who had presided over the Society for ten years, the late Mrs ANN LEE whose annual donation was one hundred dollars, in addition to her numerous private charities." "Mrs N. R. Cobb too was most respectfully mentioned by the preacher. "Her annual donation was likewise $100. A kind sympathy was expressed for Mrs Cobb, now a widow, recently bereaved of a husband whose character for beneficence in proportion to his means was almost unrivalled."

According to the Report of the Secretary of the Society, *it appears that nearly ten thousand dollars* had been distributed by the Managers in the last seventeen years.

The amount collected on the occasion was $416, besides some articles of jewelry.

The amount of funds received, as will appear from the Treasurer's Report, is $814,45, of this sum $342,-45 was derived from 641 annual subscribers, and the remaining sum of $472,00 is made up of donations from various individuals and the collection taken after the annual sermon. One hundred dollars have been recently presented, from the Matthews Fund, in consequence of this Society having once assisted the widow of a play actor. Our late President, Mrs Lee, gave one hundred, Mrs C. also agreeably to her usual custom, gave one hundred, Mrs B., twenty, two other ladies five each. Ten dollars was contributed by a friend, to constitute the wife of one of the Pastors in the city, a life member. The amount expended during the same period is $813. The whole amount of funds received since the organization of the society in 1817, is $9831, which have been applied to the relief of 2987 destitute widows and fatherless children.

In addition to the above cash account of the Treasurer, the Trustees have received, as usual, several very valuable donations in clothing.

SUICIDES.—On our last page there is an article upon this subject, on the soundness of which we cannot judge in all respects. But what is remarked concerning the publicity given to such occurrences is entitled we think to the sober consideration of all Newspaper Editors. Suicides are represented, in recent, accounts to have increased to a frightful amount in Paris, the capital to which the article of which we speak particularly relates.

ECCLESIASTICAL.

INSTALLATION.—On Wednesday the 15th inst. the Rev. George R. Noyes was installed as Pastor of the First Congregational Church and Society in Petersham. Introductory prayer by Rev. Mr Harding of New Salem; selections from the Scriptures by Rev. Mr Robinson of Hubbardston; sermon by Rev. Mr Barrett of Boston; installation prayer by Rev. Mr Thompson of Barre; charge by Rev. Mr Wellington of Templeton; right hand of fellowship by Rev. Mr Fessenden of Deerfield; address to the society by Rev. Mr May of Brooklyn, Conn.; concluding prayer by Rev. Mr Willson of Petersham.

INSTALLATION.—The installation of the Rev. Benjamin Huntoon, recently of Bangor Me., as Pastor of the First Congregational Parish in Milton, took place on Wednesday Oct. 15. The order of services was as follows. 1. Anthem—"Now elevate the sign of Judah. 2. Introductory prayer and reading of the Scriptures by Rev. Mr Putnam of Roxbury. 3. Hymn. 4. Sermon by Rev. Dr Harris of Dorchester—subject, "The Good Minister." 5. Installation hymn. 6. Installation prayer by Rev. Peter Whitney of Quincy. 7. Charge by Rev. Mr Pierpont of Boston. 8. Right hand of fellowship by Rev. Mr Cunningham of Dorchester. 9. Anthem. 10. Address to the people by Rev. Henry Ware jr. 11. Prayer by Rev. Mr White of Dedham. 12. Anthem. 13. Benediction by Rev. Mr Huntoon.

The following is the Installation Hymn written for the occasion.

Eternal Source of truth and love!
Father, to thee we humbly pray—
That here thy spirit from above
Descend and fill thy courts today.

Pastor and flock, with one accord,
Now at thine altar bend the knee;
"O bind them to each other, Lord,
By one great tie—the love of thee."

Endue thy servant with thy grace,
The truth of Heaven's bright page to show;
Uphold his life in thine embrace;
Around his path thy radiance throw.

"Baptized with thy renewing fire,
May he the crown of glory gain;
Rise, when the hosts of heaven expire,
And reign with God: forever reign."

The day was exceedingly fine, the music excellent, the services deeply interesting and impressive; and a large assemblage of people were gratified with the harmony, Christian affection, and spirit of piety which characterised all the proceedings of the day.

*** Rev. Hosea Hildreth, late of Gloucester, by the unanimous invitation of the First Congregational Society in Westborough, will be installed as their pastor on Tuesday the 28th inst.—He will continue for the present to perform the duties of Corresponding Secretary of the Massachusetts Temperance Society, and lecture on the subject of Temperance as opportunity may offer.

ORDINATION.—On Wednesday Oct. 8, Mr John Whitney was ordained as pastor of the First Church and Society in Boxford. Rev. Mr Kimball, of Ipswich, offered the introductory prayer; Dr Skinner, of Andover, preached the sermon; Mr Braman, of Rowley, offered the consecrating prayer; Dr Dana, of Newburyport, gave the charge; Mr Jackson of Andover expressed the fellowship of the churches; Mr Fitz, of Ipswich, addressed the people; and Mr Jefferds, of Middleton, offered the concluding prayer.

The Tabernacle Church and Society of Salem have given the Rev. Professor Samuel M. Worcester, of Amherst College, a unanimous invitation to become their pastor.

FOR THE CHRISTIAN REGISTER.

ORDINATION SERVICES.

MR EDITOR—I am a frequent attendant upon these services, and seldom fail of finding myself much interested in them. In truth, there are few public religious services among us more instructive or gratifying. But I must acknowledge, that this pleasure is not a little diminished through the inconsiderate length and unnecessary repetitions, by which they are sometimes burdened. And as these occasions are in these days of such frequent occurrence, I shall venture with your leave to suggest some plain friendly hints, commending them to the candid judgment of those, who may in any measure be concerned.

I am perfectly aware, that from the necessity of the case, an ordination service must occupy much time; and I am no advocate for a meagre, unsatisfactory brevity. It is obvious that for an introductory prayer and reading of the Scriptures; for a sermon that ought to be on some great and interesting topic; for a prayer of consecration; a charge; a right hand of fellowship; an address to the people, and a concluding prayer;—all which are now the established order of these occasions, a single hour or even two were insufficient. And there may be a fidgetty impatience of length, which may be tolerated only in children. But to prevent services so numerous from becoming burdensome, each person called to officiate should scrupulously confine himself to his own appropriate part, and be conscientious in not encroaching on another's.

If, for example, he is requested to offer the introductory prayer, he should remember that it is an introductory prayer, and nothing else. He is with all brevity to implore a blessing upon the services that are to come; and not to anticipate petitions, which belong to the ordaining prayer. If he refer at all to the pastor elect, or the people, it should be in general and brief expressions. And if with this prayer he reads the scriptures, let his selection be the most direct, appropriate and comprehensive, that a diligent search and skilful adaptation can render it. Otherwise, he will be in danger of wearying the audience at the very commencement of the day; and of encroaching unjustly upon the time and subjects, that belong to others.

I have heard, Mr Editor, of an introductory prayer extended to ten minutes. Three surely had been better. And I was recently present at an ordination, when the gentleman offering this service, in addition to the introductory, which he was alone requested to make, added in effect a consecrating prayer, full of petitions for the pastor elect, and anticipating what ought to be offered only in that solemn exercise.

In the sermon we usually expect the discussion of some important topic; and a reasonable indulgence is readily, as it always ought to be, allowed to the preacher. Yet considering the nature and interest of the services that follow, a due regard to the persons engaged, as well as to the audience that must listen, will seldom permit him to exceed forty or fifty minutes. An angel from heaven might perhaps preach longer. But men are not so privileged. And few indeed are the times or the places, that may justify even the most gifted in exceeding their hour. I have marvelled at the inconsiderateness, not to say immodesty, of kind, good and eloquent men, who can find it in their hearts to preach ordination sermons of an hour and an half—as it has been my grief to hear, —totally forgetful of the rights of others, and turning into a weariness what with only reasonable length would have been to all a delightful service.

If there be a separate "address to the people," which of late years has been usual, and under some circumstances may be specially profitable and needful, there should be no such address in the sermon. And if the near relation of the preacher to the candidate suggest a few words of affection and counsel to him, the preacher should still remember that there is a charge and a hand of fellowship to follow; and that he is not at liberty, nay, he has hardly the right by his voluntary offerings to preoccupy topics which have been assigned to others; and thus unjustly to turn into mere repetition, services which have or ought to have their distinct and appropriate significance.

I have some other things to say, Mr Editor, which your limits will hardly permit. I may possibly ask your indulgence for another day. I trust your readers may excuse the plainnes of my speech, since it proceeds from an unfeigned desire to relieve a very important service of a burden that need not belong to it; and of keeping alive in congregations and in ministers the interest they ought to feel in every ordination occasion.

OBITUARY.

REV. SAMUEL PRESBURY.

Died at Taunton, Oct. 6th, Rev. Samuel Presbury, aged 38.

Mr Presbury was educated at Brown University, were he was graduated in 1822. He pursued his Theological studies at Cambridge, and was settled in the ministry at Northfield. His pastoral relation there was amicably dissolved. He subsequently preached parts of two years for the First Parish in this town, closing his engagement at the termination of winter in 1831. His time was afterwards employed by him as a teacher of youth, and by occasional preaching. In July last, he is recollected as apparently in perfect health and good spirits—but was, we learn, soon after attacked by a severe pulmonary complaint, aggravated, it is supposed, by a continuance of the discharge of professional duties. The blow was too heavy for his constitution—he sank beneath it, and his pure spirit has returned unto God who gave it.

By this decease, a dependent family have experienced an irreparable loss, and society is deprived of one who had so discharged his duties as to afford the promise of still more extended usefulness. Possessed of a discriminating taste—a poetical imagination, combined with sound judgment and a benevolent heart—he was able in his discourses to take strong hold on the feelings of his hearers, and to impress on them deeply the beautiful truths which it was his delight to expound.

In social intercourse, the sobriety of his deportment and his careful abstinence from light and trivial conversation, gave to the superficial observer the impression that he sometimes possessed a melancholy cast of mind—but those who knew him well, can bear testimony that he cultivated a cheerful disposition, which in the unrestrained freedom of friendship rendered him a delightful companion. As a scholar, he was highly respectable—as a writer, vigorous and elegant—as a speaker, impressive and frequently eloquent. He had the capacity for eminent usefulness. He had, more than all, a strong desire to be useful. The claims of friendship, of society, of professional duty, were realized by him in their full force, and it was his untiring perseverance in discharging his obligations, that finally undermined and destroyed his physical powers.

He has left among those who knew him a vivid recollection of his fine talents and pure mind, which will be cherished with the most affectionate respect.

Hingham Gazette.

INTELLIGENCE.

DOMESTIC.

U. S. District Court.—The Court met on Saturday, Judge Story presiding. The Prisoners charged with capital offences, (piracy and murder,) were arraigned on Thursday—next Tuesday is assigned for the commencement of their trials. Francis Sales and Stephen Badlam were sworn as interpreters for the prisoners charged with piracy.

Samuel Ashton, Wm. Douglas, John Davis, Robert Stewart, George Myers, Thomas Hudson, and Isaac Williams, charged with a revolt on board the ship Merrimack, were severally arraigned, with the exception of Davis, and pleaded not guilty—and Thursday next was the day assigned for their trial.

The Supreme Court at East Cambridge has appointed December the 12th, as the time for the trial of the persons charged with burning the Convent. The judges could sit only one week in Middlesex, as the statute law terms require them to hold sessions for Plymouth, Barnstable, Bristol, Norfolk, and Essex counties, successively, before they can have time for these important trials.

We learn from the Mechanics' News Room books, that Mr Perkins, the Newington Post Master (who it was feared had been robbed and murdered on Cambridge bridge) has been traced to the Marlboro' Hotel, where he is supposed to have passed the first night after his disappearance. He then took stage for Fall River, whither one of his creditors has gone in pursuit of him. He had succeeded in obtaining loans of different sums from several of his neighbors in New Hampshire to the amount of $3700, before he left home, in order as he stated to pay for cattle, promising on his return to refund the money, with interest.—*Merc. Journal.*

The Governor of Maine has nominated to the Council, now in session at Augusta, Nathan Weston for Chief Justice of the Supreme Court, and Nicholas Emery for Justice.

A resolution has been introducedin the Legislature of Vermont, the object of which is to prevent the passing of small bills from other states and prohibit the issuing of bills of less than three dollars.

Mr Gimke.—Hon Thomas S. Grimke of Charleston, S.C. died of cholera on the 11th inst. in the neighborhood of Columbus, Ohio, whither he had gone on a vist to his brother. He had delivered an address before a literary society of the Miami University, and spoke, for the last time in a public assembly, at a temperance meeting in Cincinnati a few days prior to his death. He was buried in Columbus on the evening of the day of his death. Mr Grimke was a scholar, and a man of worth.

Foreign Missions.—The following persons were chosen officers of the American Board of Commissioners for Foreign Missions for the following year. Utica 8th Sept. 1834.

President—Hon John Cotton Smith.
Vice President—Hon. Stephen Van Rensselaer.
Recording Secretary—Rev. Calvin Chapin, D. D.
Prudential Committee—John Tappan, Esq., Hon. Samuel T. Armstrong, Hon. Samuel Hubbard, Rev. Warren Fay, D. D., Rev. Benj. B. Wisner, D. D., Mr Charles Stoddard.
Secretaries—Rev. Benj. B. Wisner, Rev. Rufus Anderson, Rev. David Greene.
Treasurer—Henry Hill Esq.
Auditors—Daniel Noyes, Esq., William J. Hubbard, Esq.

The *receipts* for the year were as follows: viz., donations, $138,919; legacies, $6,709; interest on permanent funds, $2;563; other interest, $40,85; total receipts, $152,386, which added to the balance in hand, $26, 16, makes the whole sum at the disposal of the committee, $155,002.

Expenditures for African mission, $4,290; Greece, $3,576; Constantinople, $8,046; Asia Minor, $11,184; Syria, $8,857; Persia, $2,006; Mahratta, [Bombay] $13,838; Ceylon, $24,059; Siam, $6,457; China, $6,679; Indian Archipelago, $8,078; Sandwich Islands, 11,788, &c.

The following is a summary of the operations of the Board.

The Board have under their care, 36 missions, and 65 stations, being 9 more stations than were reported the last year. Connected with these missions and stations are 96 ordained missionaries (7 of whom are regularly educated physicians, and others have prosecuted medical studies, to such an extent as to render them useful in that capacity;) 7 physicians not ordained; 6 printers; 33 other male assistants, teachers, catechists, farmers and mechanics, and 151 married and unmarried female assistants; making a total of 293 missionaries and assistant missionaries sent from this country, 48 of whom entered the service during the past year. There are now 5 native preachers, and 39 other native assistants. There are 40 churches connected with the missions of the Board, containing at the last return 2360 converts. At the schools established through the agency of persons sent forth by the Board, and taught by them, or by persons to a greater or less extent under their direction, there are now about 40,000 scholars; and there have been instructed since the establishment of the schools not far from 80,000 persons. Connected with the missions of the Board are 7 printing establishments, including 13 presses. To the amount heretofore reported as having been printed at the presses, is now to be added 21,735,463 pages, making a total, from the commencement of their operations, of about 88,000,000 pages, in 16 different languages, 7 of which have been reduced to writing by missionaries of the Board.

New York Evangelist.

Harvard University.—On Tuesday last the Autumnal Exhibition took place. The following is the "Order of Performances." The young gentlemen acquitted themselves in a manner highly creditable.

1. A Latin Oration. "De Rerum Cognitionis Utilitate ad Prosperitatem et Culturam Hominis." Frederic Augustus Eustis, Fort Hamilton, N. Y.
2. An English Translation. "Extract from a Speech of Robespierre in the National Assembly of France." Thomas Barnard West, Salem.
3. A Conference. "The Freedom of the Press, as maintained in Great Britain, France, and our own Country." Theodore Haskell Dorr, Boston; James Lawrence Goodridge, Danvers; Charles Henry Parker, Boston.
4. A Latin Dialogue. "Antony and Ventidius." James Chisholm, Salem; Israel Munson Spelman, Boston.
5. A Colloquy. "The relative Advantages of entire Ignorance, and of a little Learning, in the Mass of the People." William Frederic Frick, Baltimore, Md.; Ferdinand Elliot White, Boston.
6. A Greek Translation. "Extract from Webster's Oration at Plymouth." John Healy Heywood, Worcester.
7. A Literary Discussion. "Crabbe and Burns, as Poets of Real Life." Benjamin Barnard Appleton, Boston; Thomas Mayo Brewer, Roxbury.
8. A Latin Translation. "Thomæ Muiri Oratio in Capitis Judicio habita." Samuel Breck Cruft, Boston.
9. A Forensic Disputation. "Are great Talents favorable to the Happiness of their Possessors?" Charles Vose Bemis, Watertown; Charles Warwick Palfray, Salem.
10. A Greek Dialogue. "Orestes and Pylades." Robert Bartlett, Plymouth; Henry Bigelow, Worcester.
11. An English Translation. "Extract from Madame de Stael's 'Germany.'" William Minott, Boston.
12. A Dissertation. "The Advantages and Disadvantages of Literary Societies." Naaman Loud White, Braintree.
13. Mathematical Exercises. Francis Alfred Fabens, Salem; William Henry Shackford, Portsmouth, N. H.
14. An English Oration. "Innovation—a Philosophical Principle." George Bemis, Watertown.

Bowdoin College.—By a catalogue just received it seems that there are at present 143 students in this institution. Seniors 32, Juniors 27, Sophomores 53, Freshmen 31. We are informed that there are four more in the Freshman Class than appear on the catalogue, making in that class 35—and in the whole 147.

A new system of College government has been adopted. The old system of suspensions, rustications and expulsions is abolished; and when any student shall become neglectful of his studies, or guilty of grossly improper conduct, his parents or guardian are to receive particular information, and remove him, if necessary, to his home—*Thomaston, Me. Rep.*

Commencement at Princeton College.—The usual anniversary exercises of the College of New Jersey occurred on Tuesday and Wednesday of last week in Sept. The declamations by the Junior class before the Societies took place on Tuesday evening. On Wednesday the degrees were conferred. The degree of A. B. was conferred upon the 37 members of the Senior class. The Trustees of the College have conferred the degree of Doctor of Divinity upon Rev. John Johns of Baltimore, Rev. Wm. S. Reid of Lynchburg, Va., Rev. Wm. Nevins of Baltimore, and Rev. Alfred Ely of Monson, Mass.

Columbia College.—The Commencement at Columbia College in New York, took place on Tuesday 7th October. The degree of A. B. was conferred on 24 young gentleman, and that A. M. on 11. The honorary degree of LL. D. was conferred on Don Thomas Gener, late President of the Spanish Cortes: and that of D. D. on Rev. Thomas W. Coit of Cambridge in this State, and Rev. W. A. Muhlenburg of Flushing, N. Y.

TO THE AMERICAN PUBLIC.

The undersigned, Trustees of the Noyes Academy, in conformity with the wishes of a large majority of the donors of said Academy, and with the unanimous vote of the corporators, named in the act of the Legislature, have come to the resolution to admit to the privileges of this Institution colored youth of good character on equal terms with whites of like character.

In adopting this principle the Trustees deem that they are reducing to practice the spirit and letter of the Declaration of our National Independence, of the Constitution and laws of New Hampshire, and the Bills of Rights of all the States of this United Republic, except those which have made literature a crime, and prohibited the reading of the Bible under heavy penalties.

In the State of New Hampshire *according to the law*, character and not complexion is the basis of every distinction, either of honor or infamy, reward or punishment. But what greater punishment can there be, what greater degradation, than to deprive the soul of its proper sustenance, the knowledge of divine and human things? Much better were it to kill the body than to doom the mind to ignorance and vice.

It is unhappily true, that hitherto the colored portion of our fellow citizens, even in the free States, while their toil and blood have contributed to establish, and their taxes equally with those of whites, to maintain our free system of Education, have practically been excluded from the benefits of it. This Institution proposes to restore, so far as it can, to this neglected and injured class the privileges of literary, moral and religious instruction. We propose to uncover a fountain of pure and healthful learning, holding towards all the language of the Book of Life: 'Ho! EVERY ONE that thirsteth let him come and drink.' We propose to afford colored youth a fair opportunity to show that they are capable, equally with the whites, of improving themselves in every scientific attainment, every social virtue, and every Christian ornament. If, however, we are mistaken in supposing that they possess such capacity; if, as some assert, they are naturally and irremediably stupid, and incorrigibly vicious, then the experiment, which we propose, will prove this fact: and will in any event furnish valuable data, upon which the exalted patriotism and piety of the land may predicate [illegible] into undisturbed repose, and forever forbear to form designs upon this agitating subject.

There are in the midst of this republic, of slaves and of men nominally free, a number much greater than the population of the six New England States, and about nine times greater than the entire people of the State of New Hampshire. This mighty mass of human beings, of intelligent spirits and active passions, must remain here, for weal or for wo, until the Creator of all shall come to judge the world. They must not only remain here, but they must in spite of all human efforts, go on to increase in a ratio, which inspires apprehension in those who are conscious of doing them continual wrong.

If, therefore, there really exists between them and the whites, that natural and invincible antipathy, which many allege as an argument against our plan, how important and necessary is it for the welfare of this whole country that some of their own color should be humanized, christianized and qualified to gain that access to their minds, and that control over their evil propensities, which upon the above supposition it is impossible for any white ever to acquire. It is a familiar remark, that it would be an incalculable injury to this country, if the restraint which the influence and instructions of the Catholic Clergy impose, were to be removed from the uneducated and depraved among the Irish emigrants. The total number of those emigrants, does not exceed one *fifth* of the colored Americans! If, on the other hand, the alleged antipathy does not exist, then one of the most common and formidable objections to the free and equal participation of *all* our youth in the means and opportunities of improvement, vanishes at once and forever.

We propose to do nothing for the colored man—but to leave him at liberty to do something for himself. It is not our wish to raise him out of his place, nor into it—but to remove the unnatural pressure which now paralizes his faculties and fixes him to the earth.

We wish to afford him an impartial trial of his ability to ascend the steeps of science and to tread the narrow way, which leadeth unto life. We wish to see him start as fairly as others, unconfined by fetters, unincumbered with burdens and buoyant with hope; and if he shall then fail, we shall at the worst have this consolation, that we have done our utmost to confer upon him those excellent endowments, which the wisdom of God and the solemn appeal of our fathers have taught us to regard as the appropriate distinction of immortal and infinitely improvable beings.

We profess to be republicans, not jacobins nor agrarians; we think with a great and liberal Englishman, that political equality means 'not a right to an *equal* part, but equal right to *a part*,' not a right to *take* from others but an equal right with others *to make* for ourselves. We profess to be Christians, and we look with humble reliance for the blessing of Him, with whom 'there is neither Greek nor Jew, Barbarian nor Scythian, *bond nor free*, but Christ isall in all.'

This declaration is intended to be preliminary to a detailed plan for the instruction and government of the Academy, which with the terms of tuition, the qualifications for admission, the time of commencement, and the name of the instructer, will form the subject of a future and early communication to our fellow-citizens.

GEO. KIMBALL, *Canaan, N. H.*
NATHANIEL CURRIER, *do.*
TIMOTHY TILTON, *do.*
JOHN H. HARRIS, *do.*
DAVID L. CHILD, *Boston, Mass.*
SAMUEL E. SEWALL, *do.*
WM. C. MUNROE, *Portland, Me.*
N. P. ROGERS, *Plymouth, N. H.*
GEORGE KENT, *Concord, N. H.*
SAMUEL H. COX, *New-York city.*
} *Trustees.*

Canaan, N. H., Sept. 11th, 1834.

FOREIGN.

London papers of September 11th and Paris of the evening of the 9th, have been received at New York.

England.—The money market of London was exhibiting a novel feature—an exportation of gold to India. Such an occurrence, says the Times of Sept. 11, has not happened for twelve or thirteen years, though persons conversant with the transactions between the two countries have for some months past been led to anticipate such a result. The first indication which fell under their notice was a cessation of the supply from thence, which was followed by a rise in the exchange, and the notice from the East India Company of a higher rate for the rupee, in sterling value, for bills drawn on India. Much speculation is exercised on the probable consequence of this change, and it is generally anticipated that having begun, it must go on to considerable extent, and prove a new drain on the bank, just relieved from the demand in the United States at least equal to it in extent.

France.—On the 6th, a committee of the holders of Spanish Stock presented a memorial to the French King, remonstrating in strong terms, against the financial plan of the Spanish Minister, Toreno, and urging the interposition of the King for their relief. In reply, the King assured them that strong representations had been already made by the French and British Ambassadors, and that there was reason to hope that the plan would be modified.

Spain.—The news from Spain continues favorable to the Queen. The army of Carlos is fast falling to pieces, and the pretender is now hunted as a fugitive—and what troops still remain to him, are very much disheartened. Rodil makes heavy demands upon the priests, who almost in a body, remain faithful to the interest of Carlos. The monks of Roncevalles, on the 31st of August, were ordered to quit the convent within three days. As Rodil was in possession of many strong positions and passes, it was hardly possible that Carlos could keep up even the show of resistance much longer.

A Barcelona paper publishes four additional articles to the Quadruple Treaty, which it says were added to the original treaty on the 18th of August, and signed at London. They were communicated to the paper, by the Governor General of the Province. By this addition the King of the French binds himself to take every proper measure on his frontiers to prevent the Carlists in Spain from receiving any species of aid from the French territory; the King of Great Britain binds himself to supply her Majesty Donna Isabel, with arms, stores and naval force, if necessary; and Don Pedro binds himself to co-operate in rendering assistance to her Catholic Majesty, in such way as shall be agreed upon by his allies.

The report of the Committee on affair relative to Don Carlos, read in the Chamber on the 30th, proposes that the Chamber should vote the exclusion of Don Carlos and his family, forever from any right to the crown of Spain.

DEDICATION.—The new Church erected by Rev. Mr Muzzey's society, Cambridgeport, will be dedicated on Wednesday next. Services to commence at 2 o'clock P. M.

MARRIAGES.

In this city, by Rev. Mr Young, Mr Daniel Foss to Miss Mary Morse.

By Rev. Dr Lowell, William Gray, Esq. to Miss Sarah Frances, daughter of Hon. Caleb Loring.

By Rev. Dr Lowell, George T. Davis, Esq. of Greenfield, to Miss Harriet T. daughter of Hon. Nath'l P Russell.

In this city Mr Edward Mann of Dedham, to Miss Elizabeth Perkins.

In Cambridge, Mr John Parsons of Harrison, Me., to Miss Rosalinda D. Robbins, of C.; Mr Thomas Joyce, of Boston, to Miss Sally Russel.

In Cambridgeport, Mr James Munroe Jr. to Miss Sarah, daughter of N. Fiske, Esq.

In Dorchester, by the Rev Dr Harris, Mr Luther Hall to Miss Lydia E. White

In Salem, Mr George H. Stone of Waltham, to Miss Mary C. Davis.

In Walpole, 15th inst. by Rev. Mr Storer, Mr James R. Fuller to Miss Abigail, daughter of Hon. Daniel Kingsbury.

In Roxbury, Mr George C. Lee of this city to Miss Susan Pratt.

In Waltham, Mr Jesse E. Farnsworth of Lowell, to Miss Ann Brown.

In Taunton, William T. Hawes, Esq. of New Bedford, to Miss Maria J. daughter of Hon. Judge Morton.

In New Haven Ct. Mr Leonard Currier of Boston to Miss Augusta W. Davenport.

DEATHS.

In this city, after a long and lingering sickness, Mrs Rebecca Beard, wife of Daniel Beard, 51.—Charles Henry Hammatt, 24 years; Miss Lavina, daughter of the late Mr Jacob Luce, 16.

In Chelsea, Sarah Ann, eldest daughter of Mr John Peirce, 20.

In Cambridge, on Saturday morning, Mrs Sarah S. McGee, 29.

In Canton, Mrs Julia Ann Cascalean, wife of Nathaniel Dunbar, 22.

In Salem, Miss Martha Fowler 78; Mrs Sarah Lee, 54.

In Weymouth, Dr Lewis Washburn, a native of Bridgewater, 33.

In Springfield, Hannah, daughter of Wm. F. Wolcott, Esq. 18; Mr Asaph King, of Wilbraham, a revolutionary pensioner, 88.

In Baltimore, 7th inst. Rev. John G. Blanchard, of Annapolis (Maryland) formerly of Billerica. Mass.

In Monroe, Louisiana, Sept. 9th, Mr Peter B. son of Mr Peter Clark, of Watertown, Ms. 30.

In Fayetteville, N. C. Miss Catherine S. daughter of the late George Humphrey, Esq. of Boston, 26.

In Brighton, Mich. Ter. of cholera, Sept. 25, Capt. Henry Sanderson, late of Concord, Mass. 56.

At Xalapa, Mexico, 7th ult. Mr Thomas Daggett, formerly of Newburyport, 37.

PRINTING PRESSES, PRINTING INK, & PRINTING MATERIALS OF ALL KINDS.

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The most skillful workmen are engaged at the above establishment, and the public may rely upon being faithfully served.

☞ Orders for foreign markets are respectfully solicited. Address J. G. ROGERS, Agent for the Company, Boston.

EMERSON'S THIRD PART.

THE North American Arithmetic, Part Third, for advanced scholars, by Frederic Emerson, is this day published. It comprises a brief view of the elementary principles of Arithmetic, with a full developement of the higher operations, and on extensive application of the science, to commercial business. This book has been looked for, with much interest, by the teachers of High schools, for several years; and its Publishers now present it with uncommon pleasure; feeling confident, that it will fully meet the highest expectations which have been entertained respecting it.

Emerson's Second Part uniting Mental and Written Arithmetic and comprising sufficient of theory and practice, for all the purposes of common business, has, within the short term of two years, become established in almost every school of eminence throughout New England, and is becoming the common Arithmetick for district schools.

Published by RUSSELL, ODIORNE & CO.
oct 25 3tis

BOOK AND JOB PRINTING.

I. R. BUTTS has removed from School street to No. 14 Water street, corner of Devonshire street, where he is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.
sept 20 ep 1 year

MR ABBOTT'S LECTURE.

THE duties of Parents, in regard to the Schools where their children are instructed. A Lecture delivered before the American Institute of Instruction, at their fifth annual meeting, By Jacob Abbott. Published by the order of the Institute. For sale by CARTER, HENDEE & CO. 131 Washington Street. Price Two Dollars per hundred.

It forms a duodecimo pamphlet of sixteen pages and is afforded at the above low price, for the purpose of distribution. sept 13

PARAGRAPH BIBLE.

THE Holy Bible, containing the Old and New Testament, translated out of the original tongues, and with the former translations diligently compared and revised. The text is arranged in paragraphs, such as the sense requires; the divisions of chapters and verses being noted in the margin, for reference.

ADVERTISEMENT. Lest any one who sees this Bible should imagine that it is a new translation, or an amendment of the old,—he is assured that not a word is altered from the common copies. The arrangement is new, and is intended to prove that the Bible has beauties which have hitherto been obscured by an improper and almost ridiculous subdivision of its sacred contents.

Just published by PERKINS, MARVIN & CO.
114 Washington street. oct 11

TEMPERANCE ALMANAC FOR 1835.

RUSSELL, ODIORNE & CO. have just published the Family Temperance Almanac for 1835. The astronomical Calculations are made by the Editor of the astronomical part of the American Almanac. It is also enriched by a variety of Statements, anecdotes, and suggestions relative to the great subject of Temperance. Although it has been published but a few weeks, about fifty thousand copies have already been sold.

☞ At a meeting of the Council of the Massachusetts Temperance Society, Sept. 25, 1834, the following Preamble and Vote, were unanimously adopted:—

The Council of the Massachusetts Temperance Society, having examined the *Temperance Family Almanac*, published in *Boston* by Messrs. Russell, Odiorne & Co. No. 134, Washington street, and Ford & Damrell, Wilson's Lane, near State street, are of opinion that its extensive circulation will be useful to the Temperance cause; therefore,

Voted, That it be recommended to the several Country Societies, to endeavor to procure its introduction into all the towns of their counties, and in other ways to promote its circulation.

JOHN C. WARREN, *President.*
J. G. STEVENSON, *Sec'ry.*

Traders, and Secretaries of Societies supplied for distribution at low prices by
oct 18 RUSSELL, ODIORNE & CO.

FAMILY MEDICINE STORE.

JOSEPH L. MOFFAT, has recently opened in Chambers Square corner of Chambers and Poplar streets, a Retail Drug Store, where he offers for sale a new and well selected stock of Drugs and Medicines, every article of which he will warrant to be of superior quality.

J. L. M. having been regularly apprenticed in one of the best establishments in the city and having had long experience in answering the prescriptions of Physicians and in compounding Medicines feels no hesitation in assuring the citizens of West Boston, that he will not be excelled by any, either in the care or accuracy of his preparations.

In order to avoid the occurrence of any error, no vial or parcel will be allowed to leave the store without its appropriate label, excepting, Physicians Prescriptions, in which case the recipe (or a copy of it) will be retained and numbered, and a corresponding number marked on the Vial or Parcel.

Family Medicine Chests carefully put up or replenished. Teeth Brushes, Choice Perfumery, Fine Toilet Soaps and such other Fancy articles as are usually found in a Druggists Store. oct 18 3tis

NEW ENGLAND MAGAZINE.

THE New England Magazine of Oct. is Just Published, by J. T. Buckingham, Congress street, Boston. oct 1

LIBERAL PREACHER FOR AUGUST.

JUST published, at 134 Washington St. The Liberal Preacher for Aug. 1834, containing a Sermon by Rev. Samuel K. Lothrop, of Boston, Mass.—"Self-Deception." oct 18

WARE'S DISCOURSES.

THE Discourses of Rev. Professor H. Ware Jr., on the Offices and Character of Jesus Christ, are for sale at 134 Washington St. Aug. 30.

ACADEMICAL CLASS BOOKS.

RUSSELL, ODIORNE & CO, School Book Publishers, Boston Bookstore, 134 Washington street, are extensively engaged in the publication and sale of Academical Class Books, and School Books generally; and keep on hand large quantities of the most approved kinds now in use in New England; among which are

READING. Emerson's First, Second, and Third Class Readers. The selections in these books were made by Mr Emerson of Boston, and Mr Frost of Philadelphia. Independently of the excellent character of the selections, the books are printed in the most beautiful and attractive manner. Although this series has been published but eight months, 21000 copies of the different Readers have already been sold. They are daily coming into extensive use in New England and the Middle States, and have just been adopted in the Preparatory School of the University of Pennsylvania, and all the Public Schools in Philadelphia.

ARITHMETIC. Emerson's Second and Third Part of the North American Arithmetic, now too extensively known and used in all parts of the United States to require comment.

GEOGRAPHY. Blake's New Universal School Geography, printed in imperial octavo, so as to admit of the maps being bound up with the text.

HISTORY. Worcester's Epitome of History and Charts, also his large work, with the Charts bound up in the Book.

ASTRONOMY. Wilkins's and Wilbur's Astronomy.

DRAWING. Fowle's Introduction to Linear Drawing; Varley's Treatise on Perspective.

Latin. Gile's First Book in Latin; Gould's Latin Grammar, Ovid, Horace and Virgil; Jacob's Latin Reader, Parts 1 and 2; Anthon's Sallust; Folsom's Livy and Cicero; Leverett's Latin Tutor; Juvenal and Perseus, with English Notes; Ainsworth's Latin Dictionary.

GREEK. Fisk's Greek Grammar and Exercises; Jacob's Greek Reader; Donnegan's Greek and English Lexicon.

FRENCH. Surault's Rowbotham's French Grammar (now used in Harvard University; Surault's French Exercises; Boyer's and Nugent's French Dictionary.

Also a large number of Elementary Works, in the Italian, Spanish, and German Languages, which will be found enumerated in our Catalogue.

School Committees and Teachers who supply their Schools with Books, will be supplied on the most favorable terms. They are respectfully invited to call before leaving the city.

RUSSELL,

POETRY.

[From the New York Weekly Messenger.]

THE EVENING STAR.

INSCRIBED TO N. L. F.

Oh! sacred star of evening, tell
Where spirits of the perfect dwell—
In what celestial sphere;
Where are those crystal fields of light,
Where seraphs sing in splendor bright,
And all the heavenly choir?

How oft I 've sat, in calm delight,
And gazed upon thy pale pure light,
Thou beauteous evening star.
My friend, perchance, is gazing now
Upon thy silver, beaming brow,
That 's from me distant far.

Great Founder of those glittering gems
That deck yon arch, night's diadems,
O lift my thoughts on high:
Breathe, Spirit of love, upon my heart,
The power of grace to me impart,
And seal me for the sky.

Fain would my soul mount up above,
On wings of faith and humble love,
Her future rest to see;
Far, far beyond this sorrowing scene,
Where all is joy and peace serene,
And living harmony.

There sing the blest, whose race is run,
The battle 's fought—the crown is won,
Secure for evermore.—
Music awakes from every string,
And loud the heavenly anthems ring
Along that peaceful shore.

Blest Jesus, let thy love divine,
Cheer and revive this heart of mine,
Till life's frail chord is riven:
Celestial breezes waft my sail
Till I the far-off Canaan hail,
And make the port of heaven. A. C. M.

MISCELLANEOUS.

ON THE FREQUENCY OF SUICIDES IN FRANCE.

[As published in the National Gazette.]

The inclination to suicide, to whatever first caue it may be attributed, is from its very nature more contagious than is generally believed; it tends, like all nervous affections, to increase by imitation; no medical man doubts of this. It is, therefore, much to be lamented that the journals publish accounts of the suicides so frequent at this moment, and give details of all the attendant circumstances. These imprudent revelations, intended only to excite the feelings of their readers by tragical emotions, have much more fatal consequences on some constitutions; they familiarize the mind to the idea of a voluntary death, sometimes even suggest the mode, and frequently bring on the sad catastrophe by the uncontrollable effects of example. We have no hesitation in saying that the publicity given to cases of suicide provokes at the same time the commission of it. It is, therefore, to be wished that the daily press should reject all communications of the kind. The sort of suicide epidemic which appears to be prevalent at this moment, would certainly decrease if the knowledge of it was kept back, whereas publicity does but nourish it.

Our readers being of a particular class, we are enabled to make a few observations on this serious subject, without running the risk of deserving the blame we attribute to the general press. It is even possible, if not probable, that some of the journals of the widest circulation, and most sought after for this sort of matter, may pay a little attention to our warnings, and that they may in future be less prodigal of these fatal recitals, the tendency of which the authors are ignorant of.

Suicide sometimes assumes an epidemical character. History gives many examples of this strange phenomenon. We find in Plutarch that at a time when the young women and girls of Miletos were in a great affliction at being deprived of the society of their husbands, lovers, and brothers, almost all gone to the wars, a great number hung themselves, and as if to imitate each other.

At the time of the Ptolemies, a Stoic philosopher having delivered in public, at Alexandria, an elegant apology for suicide, a great number of his hearers, carried away by his eloquence, put an end to their existence. Sydenham relates that in the month of June, 1697, in the town of Mansfield, without any assignable cause, numerous cases of suicide occurred; the same thing took place in 1811 at Stutgardt; in 1806, at Rouen; in 1813 at the village of Saint-Pierre Monjeau, in the Valais. M. Esquirol, who states these examples (Dict. of Med. Sc.) relates also that in 1793 there were 1,300 suicides at Versailles—an immense number when the population of the town is considered.

It would be easy to find in history many similar facts. These facts prove that, though suicide is generally an isolated act, provoked by circumstances purely personal, it may sometimes, by the influence of causes more or less definable, become so frequent, that the writers have assimilated it to an epidemic.

We do consider that the suicides which have occurred of late, and of which the papers daily speak, are sufficiently frequent to form a positive epidemic such as those related above.—They are, besides, for the most part, as far as the facts can be ascertained, produced by various causes, whereas many of the epidemics found in history originated in a general cause, such as public misfortunes, generally-spread religious notions, &c. Still the increase in the number of suicides is so great at present as to evince a serious change in what we may call the moral constitution of society. Thus, as we designate under the appellation of medical constitution, the general conditions, whether atmospherical, whether medical, which predispose for a certain time rather to certain diseases than to others, or which mingle together symptoms general and common to ordinary diseases, so we may suppose, in the intellectual and moral order, variations analogous to those in the physical order, which influence the common train of the passions and ideas, as the former do the constitution.

The researches after these causes are always very difficult. We can do little more than seize the generalities, always too vague, since comprehending the whole they explain nothing. No doubt each suicide has its own cause, and the more usually definable; in many cases it is the effect of mania, of hypochondria, or some other shade of madness; most frequently it is but an act of despair, brought about by a sudden reverse of fortune, and the fear of dishonor, and unfortunate love; these causes are in most cases known. But why do not these causes act with the same force at all times? The circumstances arising from situation which may lead to suicide, exist much the same amongst civilized nations; there are at all times ruined gamblers, deceived lovers, disappointed ambition, in short, desperate situations; but why is a voluntary death looked upon as the only means of safety?

Under the tyranny of the emperors, at the time of the dissolution of the empire, the most distinguished Romans killed themselves with a readiness which is to us astonishing. Suicide, decided on after reflection, was looked upon as an act of virtue; it became a fashion among the sect of Stoics, and it was difficult to conceive that an honest man, a citizen, could die otherwise. The Mexicans and the Peruvians, after the conquest of their country, and the destruction of their religion and laws, killed themselves in despair. Thousands perished in this manner. But public calamities and tyranny do not always produce the same effect. Other nations similarly situated submit to the yoke, revolt, or emigrate. The 1300 suicides at Versailles, in 1793, may be accounted for by the unparalleled misfortunes of the time; but how many other towns are there not less ravaged by the revolution, which offer nothing of the kind?

In Paris, even during the time of the *Terreur*, the number of suicides did not exceed the usual number. Why such different effects with the existence of like causes? That is what neither history nor statistical calculations can teach us.

The tendency to suicide, independent of the exterior causes to which it may be attributed, would seem to be also influenced by a secret agency quite special, as being the law or the regulator of its developement. Without pretending to lay down our opinion as law, we think that the bias to *imitation* must be placed foremost as causing this influence. This tendency to repeat physical actions, or moral impressions, is inherent in the nature of man and of animals—it is one of the most active agents in producing sociability: this is demonstrated by numberless facts. In cases of illness the propensity to imitation has been remarked by all the observers. All nervous affections are liable to be transmitted by this means.

We think it useless to support this assertion by proofs which are to be met with everywhere. It will suffice, then, if we show the particular share this influence has in the propagation of suicide, in the midst of the general causes which are the fountain head.

In our time, the exterior causes which may lead to the idea of suicide are very numerous in France, and especially in the capital. The high state of civilization—the great fortunes—the clashing of interests—the repetition of political commotions, keep the mind in a state of extraordinary moral tension. Life does not run smoothly and regularly; it precipitates itself like a torrent. All extremes meet and shock each other; in all careers in which human activity is employed, there is an anxiety to reach the goal at a gallop; honors, riches, power, glory, renown, seem to have no value in the pretenders' eyes, if they are to be earned by the sweat of their brows; they must be obtained by surprize, by *coups d' etats*—space must be cleared at one step, place an abyss between the yesterday and to-morrow, and nothing is attempted, but all or nothing.

In the midst of this terrible confusion, the majority remains in the rear, and the small minority, which has risen so suddenly, frequently falls with the same rapidity it had ascended. Such a life must create many misfortunes, regrets, despair, moral wounds, and afterwards a distaste for life. Such, in part, are most generally the causes of suicide. To this must be added the state of licentiousness of the public spectacles, which present unpunished crime, human miseries without consolation, without moral counterpoise; and this vulgar literature, infested with a bastard philosophy, declaiming against society, against human institutions, against all that forms the duty of man, and the execution of which is a duty; which celebrates the vengeful assassination, absolves highwaymen, under pretence that the state of society is unbearable, and that recognizes no genius but when accompanied in its march by spleen, poison, and a pair of pistols. All persons who frequent the theatres, who read novels, will agree that we do not exaggerate.

These causes produce suicide, pervert the ideas, by upsetting individual situation; they sow the first seed in the mind which the first occasion brings to bear. That these vague influences to moral disorder assume the shape of suicide, it is only necessary that a few examples, accompanied with striking details, repeated by a thousand tongues, beset the imagination already predisposed, and offer to put an end to their misfortunes. An unfortunate wretch has killed himself, why should not I, who am unfortunate, do the like? Is my case less desperate? Have I not the same reasons for hating life? Such is the first link in the chain of reasoning provoked by the example of suicide, and logic soon brings on the consequence. Two young men, of 30, had entered into trade together, and their business was prosperous. The younger, for what reason no one knows, blows out his brains; a week after the other does precisely the same thing. This occurred under our own eyes not more than a fortnight ago. Even the mode of execution is pointed out by the instinct of imitation.

The women of Miletos hung themselves; the women of Lyons, towards the middle of the last century, threw themselves into the Rhone—now they throw themselves from a rock, or suffocate themselves with the fumes of charcoal. Latterly every suicide has been followed by its fellow, executed in the same manner.

It is to this fatal and inexplicable contagion of example, that may be attributed, in part, the numerous suicides which we have heard of, without real causes existing. But, then, causes would not always produce the fatal result, were it not the additional influence of example.

The medical professor has no direct advice to offer against a malady placed so far beyond his reach, the causes of which are, moreover, so multiplied and general, as to escape even the legislator, to whom the moral and material direction of society in confided. Suicide is one of the distinctive attributes of the human species. Nothing can eradicate it from the earth; so that medical, no more than moral or political science, can indicate a prevention to so fatal a propensity. But if its original causes cannot be reached, those causes may be indicated which propagate and favor it, and of this number publicity given to catastrophes of the kind is certainly one. In indulging these reflections, we have aimed less at fathoming the general causes of suicide, which are too deeply implanted in the heart of man and in his social state to be removed, than at indicating the only means likely to avail of diminishing the frequency of such a crime. These means are absolute silence as to the facts of suicide. We give this counsel, which will, no doubt, be more approved than followed.—*Gazette Medicale.*

THE WESTERN EXPEDITION.

A late number of the National Intelligencer contains a letter from S. C. Staumbaugh, extracted from the Arkansas Gazette, giving a complete and interesting detail of the events which attended the expedition of the U. S. Dragoons under Col. Dodge, to the Western Prairies. The letter is too volumnious for insertion at length in our Journal. The following abstract contains the most important particulars.

On the 18th of June last, Col. Dodge left Fort Gibson with the Regiment of the United States Dragoons for the purpose of penetrating the immense prairies in that quarter, to discover some tribes of Indians, who were but little known to the Americans, but who had committed from time to time depredations and massacres on the inhabitants of the frontiers and the hunters. When the regiment reached Fausse Washita, several of the officers and eighty men were attacked with sickness, and were unable to do duty. But on the 7th of July, Col. Dodge left that place with two hundred and fifty chosen men, well mounted, with two days provisions and eighty rounds of cartridges. After journeying about 100 miles he fell in with a hunting party of the Camanches, about thirty in number, who manifested a wish to be considered friendly disposed. They invited the Colonel to visit their camp, about two days march from that place, which invitation was accepted, and the command reached the neighborhood of the Camanche camp, the second day after, where they were met by about 300 warriors, and treated in the most friendly manner. The Camanches are represented as wild, savage looking fellows, armed with bows, well filled quivers, spears, knives, and shields, well mounted, and appeared to be accomplished and daring horsemen. Their camp consisted of about two hundred lodges, made of skins, and having a conical form: and the number of Indians occupying them appeared to be about four hundred. It appears scarcely credible, but the officers unite in saying, that the number of horses possessed by this small hunting party, and were grazing in the vicinity of the camp, exceeded three thousand.

On the following day, the Colonel not being able to effect an interview with the principal Chief, who was absent at the time, proceeded towards the Pawnee or Tow-ee-ash villages, but was obliged to form an encampment within a few miles of the Camanche camp, for his sick, who now amounted to seventy five; with the remainder he passed through a broken, uneven country, containing numerous ledges of granite rock, and as he approached the village, the mountains rose to an immense height, and the passes through them were difficult to find, long and narrow, and would have been a dangerous road had the Indians contested its passage with the soldiers.

The Tow-ee-ash, or Pawnee Pict village is situated in a valley, about half a mile in width, on the north bank of a fork of Red river, and in the rear it is supported by stupendous mountains, composed by ledges of rock, apparently piled promiscuously upon each other, and rising, in some places, to the height of about two thousand feet from the base of the valley. The village consisted of about two hundred lodges. This town had, at a low estimate about 200 acres of corn, well cultivated, and secured by a rude fence, substantially put up with poles and bushes. These Indians have more the appearance of being an agricultural people than any tribe in that section of the country.

Col. Dodge had with him a Tow-ee-ash and a Kioway girl, who were captured by the Osages some time previous, and were procured at Fort Gibson for the purpose of accompanying him. As he approached the town, the Indians were much alarmed, and could hardly be satisfied of his pacific intentions—but the Pawnee girl was immediately recognized by her people, and was of great service at this crisis, by assuring her countrymen of the friendly disposition of the Americans, and of their kindness to her. On the 22d, the day after his arrival at Towayah town, a grand talk was held—in which Col. Dodge addressed them in an appropriate manner, and inquired after Mr Abbey, a hunter, who had been captured by them some time before, also a boy, about 8 or 9 years old, son of Judge Martin. The boy was with the tribe, and was given up to his countrymen, at which he seemed much pleased—but poor Abbey had probably been murdered. A great number of the Camanches, with their principal Chief, To-we-quenah soon after arrived at the Pawnee village, and expressed a great desire to be at peace with the Americans. A band of Kioway warriors also arrived at the village about this time, apparently much excited, and assumed a menacing attitude. Col. Dodge addressed them, and assured them of his friendly intentions, which somewhat pacified them, and they retired to meet at Council the next day.

On the 24th, Col. Dodge met the chiefs of the tribes of the Camanches, the Kioways and Towayahs or Pawnee Picts, in a Grand Council, where the Kioway girl was presented to her people, who received her with extravagant demonstrations of joy. All the hostile feeling of the day before had vanished, although the numbers of the Kioways had been constantly augmenting. The Council broke up this day, to select a delegation from the several nations, to accompany the Dragoons to Fort Gibson, and then perhaps visit the President of the United States at Washington.

Col. Dodge appears to have conducted this delicate and important business, of negociating with warlike tribes, already incensed against the whites, with much judgment and discretion. The object of the expedition appears to have been fully effected. He returned with his officers and men to Fort Gibson, after their arduous and fatiguing duty, broken down in appearance, and some of them in health, but not in spirits.—*Mercantile Journal.*

THE WAY IT IS DONE.

In the year 1786, I think it was, I assisted in erecting the first Methodist Episcopal church in the city of Charleston—the first, I believe, in the state of South Carolina. Some few years after, (I cannot say exactly how many,) however, it was before the society could number ninety white members, that Bishop Asbury, as he had before done several times, stopped at my house three or four days, as he expressed it, *to thaw himself* before going into the city to conference. When sitting before the fire in the evening, the bishop observed, "Brother ——, I want to see another house built in Charleston, and I wish you to interest yourself in it." "I think," he continued, "a house is wanted in such a neighborhood: can't you go to town with me and set the thing a-foot?" Knowing the society as I did, and the situation named, as I thought, so very unpromising, I candidly confess, I endeavored, rather strenuously, to divert the bishop from, as I conceived, his premature, though good intention—but he was not to be diverted, for, after considerable conversation on the subject, the dear man of God concluded it, saying, "I tell you brother, you *must* go to town with me, call the trustees together, and use all your influence to induce them to procure a lot in that vicinity, and immediately go to building a good house:"—I could gainsay no longer, persuaded that the bishop was better qualified to judge in such cases than myself; and accordingly promised him that I would use my best endeavor to have his ardent desire gratified. Accordingly, I went to the city, procured the trustees to be called together, and we passed a resolution, that a lot should be forthwith procured as near such a spot as might be, and a church of such dimensions erected, if practicable, within the year; and a committee was appointed to carry the resolution into effect.

The bishop, on his next return to the annual conference, found it expedient to take a different road to the city, which prevented his stopping at my house; but,' having been informed of our proceedings, after a long day's ride reached the city just before it became dark, and, instead of going to his accustomed lodgings, rode directly to where he expected to find the new house! It was finished!!—as was also a neat good parsonage house on the same lot!!! Several colored women were just washing out the front room floor; it was quite wet when the bishop rode up—he dismounted, led his horse into the yard, went into the house and stood before the fire, declaring to the women his intention of spending the night there; they endeavored, in vain, to dissuade him from his purpose, pointing to the floor, and telling him that there was not even a chair for him to sit on; he desired one of them to place before the fire what the carpenters call a trussel, that was left in the yard, on which he placed his saddle and set down. The women, finding he *would* stay, set off and spread the news:—presently, he was surrounded with friends, who likewise tried to prevail on him to leave the house; when, finding him determined to remain, they concluded that he needed a comfortable supper, bed, &c. &c. and some of them set off to obtain such for him; when, learning their intention, the bishop, in his charming, good natured, yet energetic manner, says, "Stop my friends, I have one word to say before you go—remember whatever you bring into this house to-night must remain here as the property of the church—if you do not choose to bring on this condition, it must not be brought at all." After a little consultation among themselves, they left—and before bed time the house was very comfortably furnished!!! The old gentleman had a good supper, enjoyed the company of his friends, and slept soundly through the night.—*Christian Advocate and Journal.*

REPENTANCE.

A certain farmer, reared with his own hands, a row of noble fruit trees. To his great joy they produced their first fruit, and he was anxious to know what kind it was.

And the son of his neighbor, a bad boy, came into the garden, and enticed the young son of the farmer, and they went and robbed all the trees of their fruit before it was fully ripe.

When the owner of the garden came and saw the bare trees, he was very much grieved, and cried, Alas! why has this been done? Some wicked boys have destroyed my joy.

This language touched the heart of the farmer's son, and he went to his companion and said: Ah, my father is grieved at the deed we have committed. I have no longer any peace in my mind. My father will love me no more, but chastise me in his anger as I deserve.

But the other answered, You fool, your father knows nothing about it, and will never hear of it. You must carefully conceal it from him, and be on your guard.

And when Gathold, for this was the name of the boy, came home and saw the smiling countenance of his father, he could not return his smile. For he thought, how can I appear cheerful in the presence of him whom I have grieved? I cannot look at myself. It seems as if there was a dark shade in my heart.

Now the father approached his children, and handed every one some of the fruit of Autumn, Gathold as well as the others. And the children jumped about delighted, and ate, but Gathold concealed his face and wept bitterly.

Then the father began, saying, My son, why do you weep?

And Gathold answered, Oh! I am not worthy to be called your son. I can no longer bear to appear to you otherwise than what I am, and know myself to be. Dear father, manifest no more kindness to me in future, but chastise me, that I may dare to approach you again, and cease to be my own tormentor. Let me severely atone for my offence, for behold, I have robbed the young trees!

Then the father extended his hand, pressed himtto his heart,and said, I forgive you,my child! God grant that this may be the last,as well as the first time, that you will have any action to conceal. Then I will not be sorry for the trees.

PASSAGE IN THE NEW TESTAMENT ILLUSTRATED.—Thefollowing curious illustration of a remarkable passage in the New Testament, occurs in a work lately published in London, entitled 'Discoveries in Asia Minor,' by the Rev. F. V. A. Arundel, British Chaplain at Smyrna.

"As we were ascending the hill I saw something shining on the road, which proved to be one of the needles used by the camel drivers for mending their camel furniture. It was about six inches long, and had a large, very long eye; it had evidently been dropped by one of the conductors of a caravan which was some little way ahead of us, and of which the sound of the camel bells, as it was occasionally brought to us by the wind, was so agreeable, that I was not surprised that Mr Lovell should call the camels lovers of music.

"This association of the needle with the camels at once reminded me of the passage which has been considered so difficult to be illustrated—'It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.'

"Why should it not be taken literally? As the usages of the East are as unvarying as the laws of the Medes and Persians, I can easily imagine that even the camel driver of Rachel carried his needles about him to mend the furniture; and the equipment of a camel driver in those days could not well have been more simple than at present, comprising simply his long benish or cloak of white felt or coarse cloth, the shield against sun and cold by day, and his bed by night; a tinned casan, or crock, for his pilau, and all the other uses of the cuisine; a wooden bowl to prepare the barley or dari balls for his camels, and his needles and cordage. His short pipe and tobacco bag are luxuries of modern days.

"The needle, from its constant and daily use, must have held a prominent place in his structure of ideas and imagery; and as we know how fertile the imaginations of these camel drivers were in furnishing us with proverbs and legendary tales—for Mahomet is said to have heard the story of the seven sleepers of Ephesus from a fellow camel driver—why may not the impracticability of a camel's passing through the eye of a needle, even a common camel, much more the double-haunched gentleman of Bactria, have been a common expression to denote an impossibility?

"How valuable the needle must be to the poor camel driver, may be inferred from its loss. Should he have been so improvident as to have only one, the loss of it would be one of the greatest he could suffer, and when travelling through the desert might even endanger his personal safety."

LAFAYETTE.—I have sought in vain in ancient and modern history for a character to be compared with that of Lafayette. I have found none among the heroes of Plutarch; none among the great men of later times, one only excepted, whom I need not name to you, and whom Marshall has so felicitously described, as "first in war, first in peace, first in the hearts of his countrymen." Elsewhere I can find no parallel to our lamented hero; it is only in the fictions of poets that a picture of his character is to be found. Horace indulged his fancy, when in a celebrated ode, he described "the just man, tenacious of his purpose, who neither could be appalled by the frown of the threatening tyrant, nor by the rage of an infuriated people." The poet had no model before him, when he drew this admirable picture; he could find none to apply it to but his fabulous Heroes and Demigods; but who is there among you, who is not struck with the resemblance that it bears to our Lafayette? it is his full length portrait, which, to bring him completely before you, I have only to fill up by a few sketches from his long and eventful life.—*Duponceau's Oration.*

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